Saint Pauls Trumpet,

SOVNDING AN ALARME to IVDGMENT.

Warning all men to prepare themſelues againſt their appearing before Chriſts TRIBVNALL.

Deliuered in two Sermons, commanded by publique authoritie to be *preached: The one at Pauls Croſſe: The* other at the Aſſiſes at Chelmsford in ESSEX, Iuly 24. 1615.

BY *N. B.*

LONDON,
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TO

THE RIGHT

honourable GILBERT *Lord* TALBOT *Earle of* Shrewsburie, Knight of the noble order of the Garter, one of his *Maiesties most honorable priuie* Councell, my singular good Lord, and Patron.

Right Honorable,

HOw deare the ſaluation of your ſoule ought to bee vnto your ſelfe, you know beſt, whom the beſt Doctor hath taught, to prize the good of your ſoule aboue the gaine

of a world: how earneſtly I deſire the ſame, God beſt knoweth, whoſe eares are open to my ſoules requeſt,

1 Theſſ. 5. 23. *for* your blameleſſe appearing before Chriſts Tribunall, *at the laſt aſſiſes. Of which generall iudgement I am bold to giue you a* memento, *by ſounding the* eccho of

2 Cor. 5. 10. S. Pauls ſhrill Trumpet: *which recalling your minde from the earthly theater, to a diuine contemplation, puts you in remembrance of mortalitie; whereof you are wont to meditate ſeriouſly, and diſcourſe comfortably, as one to whom happineſſe belongeth, for the loue you beare, to the*

2 Tim. 4. 8. appearing of our Lord Ieſus. *The firſt part of which ſmall Treatiſe, containing ſo waightie an argument, I am ambitious to aduance vp, vnder your honorable name: not out of opinion of the excellencie hereof (worthy ſo iudicious an vnderſtanding,) but becauſe I thought it fit, to dedi-*

cate

cate the first fruits of my labours, to him, to whose seruice I haue deuoted my selfe: whose sweet acceptance of my former indeauours, and zealous attention to Gods word, doth embolden these few lines to come into your fauourable presence: hoping your Honour will be as kind to them, as they are fond of you. And if it shall please God, (who secondeth our weake enterprises with his liberall blessings) to vouchsafe hereby to adde one mite, *to the rich treasurie of his graces, wherewith (besides the hereditarie vertue of a noble Familie) he hath beautified your soule; and from you, to make it reflect to the adding of one* dram *of goodnesse to the perfecting of any soule: I shall reioyce, that I might be worthy, to bring one pin to the decking of Christs Spouse, whilest others out of a richer storehouse, can adorne hir with more costly Iewels.*

So

So in all dutie I commend this ſmall Treatiſe to your Lordſhips reading, the matter to your practiſe againſt your laſt Audit: *and your ſelfe to the loue of God in Chriſt. Deſiring him who hath giuen you in theſe careleſſe times, a religious heart, long to continue you, as an inſtrument of his glory here, and to crowne you with glory hereafter; which is the wiſh of*

Your Honors humbly
deuoted Chapleine:

NATH: BOWND.

AN ALARME TO IVDGEMENT.

2. Cor. 5. 10.

We must all appeare before the iudgement ſeat of Chriſt, that euery man may receiue the things which are done in his body, according to that he hath done whether it be good or euill.

AS there is an appointed time for euery action vnder the ſunne, ſo more eſpecially for the execution of *mercy* and *iudgement*, two proper actes of

Gods diuine eſſence : the time of mercy is *hodiè*, now *whileſt it is called to* day, for this is the acceptable time, this is the day of ſaluation, when God ſtretcheth out his armes of mercy and compaſſion, to imbrace the moſt loathſome Sinner, that with true repentance, and vnfeined contrition of heart ſhall flie vnto him for ſuccour : but the time alotted for judgement is after this life, when we can expect nothing but a fatall ſentence, either come you bleſſed or go you curſed. *Hic locus miſericordiæ ille iuſticiæ*, ſaith S. *Auguſtine*. It is true indeed that if God had reſpected our merits, he ſhould haue giuen the firſt place to *iudgement and indignation*, and haue poured vpon vs the viols of his wrath, and ſent vs downe quicke to hell, at the ſame inſtant when wee firſt tranſgreſſed: but then alas ſhould no fleſh haue beene ſaued, all ſhould haue been ſwallowed vp of hell, and drowned in the gulfe of deſtruction: but our God, being a God of pittie and compaſſion, not delighting in the ſecond death and condemnation

Lib. 3. de Symb.

of

of a ſinner: hath appointed, the ſpace of all our life time, for mercy and forgiueneſſe, and that one day, the laſt and fearefull day, for iudgement and condemnation, that ſo Gods elect, by obtaining mercy here, might eſcape the iudgement of condemnation hereafter: ſo *mercie reioiceth ouer iudgement*, mercy getting the preheminence in this life, and judgement taking place in the life to come at the laſt day, when as the Apoſtle ſaith *Wee muſt all appeare before the iudgement &c.*

Which wordes being as you ſee, a generall citation and warning to all men, to make perſonall appearance before the tribunall ſeat of Chriſt, I may fitly terme Saint *Pauls trumpet ſounding out an* * *Alarme vnto iudgement*, not like that in the firſt to the *Corinthians*, making a dull and vncertaine ſound, but like the trumpet of *Sinai*, wherein was both *clangor* and *horror*, an exceeding great noiſe that made the people afraide, the ſhrilnes thereof is able to awake the ſlumbring ſpirit, and the horror to affright

* *Ad tubam iſtam quis non euigilet, quus non erectis auribus auſcultet?* 1. Cor. 14. 8. Exod. 19. 16.

the ſturdieſt heart: for there is no man ſo ſenſeleſſe (vnleſſe hee hath carouſed the cuppe of ſlumber *ad fundum* to the drugs) but the voice of this trumpet will be vnto him as *Samuels* meſſenger, making *both his eares to tingle*, and his very heart ſtringes to tremble: it made that holy Father Saint *Ambroſe* oft to ſhake for feare, euen as often as he thought of his reckoning, *Quoties diem illum conſidero toties totus contremiſco.* The Prophet *Zephaniah* giueth it fearefull titles, *a day of wrath, trouble and heauineſſe*, a day *of deſtruction and deſolation*, a day *of obſcuritie and darkeneſſe which ſhall make the ſtrong man to crie bitterly*. You may ſee in the former verſe what it wrought in our Apoſtle himſelfe. It made him *couet and deſire earneſtly to pleaſe God*, becauſe he knew that hee as well as others, muſt appeare before the iudgement ſeat of Chriſt, to receiue according to thoſe things that he had done in his bodie: if he had been feruent in ſeaſon and out of ſeaſon, he ſhould heare Chriſt ſay vnto him, well *done good and faithfull ſer-*

1. Sam. 3. 11.

Ambroſ. in Math.

Zeph. 1. 14. 15

φιλοτιμᾶν.

ſeruant thou haſt been faithfull ouer little I will make thee Ruler ouer much, enter into thy Maſters ioy. If an idle ſheepheard, taking the fleece and neglecting the flocke, the blood of his ſheepe ſhould be required at his hands, and that horrible *Woe* ſhould for euer affright his ſoule, *woe is mee, becauſe I haue not preached the Goſpell.* This is that which ſtrooke a terror into the heart of proud *Baltaſar*, when he was reueling in his cups, and carouſing in his ſacred boules, which made his countenance change, his thoughts to be troubled, his iointes to be looſed, and his knees to knocke and ſmite together, when he conſidered the hand in the wall, writing terrible things againſt him. And the conſideration hereof ſhould make all vs to watch ouer our wayes, and to take heede vnto our ſelues, leaſt at any time our hearts be oppreſſed with ſurfetting and drunkenneſſe, and the cares of this life, and ſo that day come vpon vs vnawares when we leaſt thinke of it, *for as a ſnare ſhall it come on all the wicked, that dwell vpon*

Dan. 5. 6.

Luke. 2. 34.

the face of the earth : and therefore it teacheth vs, as S^t. *Paul* exhorteth, to *deny vngodlineſſe and worldly luſts, and to liue ſoberly and righteouſly* in this preſent world, ſtill looking for the bleſſed hope and appearing of the glory of almighty God, and our Sauiour Ieſus Chriſt. And as S^t. *Peter* ſpeaketh, ſeeing the day of the Lord will come, ſtealing *like a theefe in the night*, what manner of perſons ought we to bee in holy conuerſation and godlineſſe ? Heerein indeauouring our ſelues that wee may be found of Chriſt in peace, without ſpot and blameleſſe : as our Apoſtle ſaith here, he did *couet and deſire, that* whether *he were at home, or remouing* from home, dead or aliue at the comming of Chriſt, he might be found acceptable to God in him : for ſaith he, we *muſt all appeare* before &c. So you ſee the dependance of theſe words with them that went before.

Tit. 2. 12.

2. Pet. 3. 10.

The words do fitly branch themſelues into theſe two parts.

1 *An admonition* or declaration of a future iudgement, *wee muſt all appeare*

peare before the iudgement ſeat of Chriſt.

2 The maine *end and drift*, of Gods determinate counſell in appointing to all mankinde, a *day* of appearance before his ſeat of iudgement: which is, that then and there, *euery man might receiue according to that which he hath done.* For in this life, as the wiſe man ſpeaketh, *al things come alike to all*, there is the ſame condition to the iuſt and to the wicked, nay iudgement beginneth at the houſe of God, and the wicked haue more then their hearts can wiſh, and therefore the iudge of heauen and earth muſt bee vniuſt (which God forbid we ſhould imagine) or elſe, he muſt beſtow heauen vpon the godly, who all their life time haue had their hell and fiery triall heere, and thruſt the wicked downe into hell, who all their daies, haue had their heauen and ioy vpon the earth; that *Lazarus* might haue ioyes in heauen, becauſe he had ſorrow in earth, and *Dives* haue torments in hell becauſe he had pleaſures in this world. Eccleſ. 9. 2.

In the former part the words point at these 4. things.

1 *The necessitie* of this iudgement in the word δεῖ *oportet*, we must it can not otherwise be.

2 *The vniuersalitie* thereof in πάντας, all without exception of what estate and condition soeuer.

3 *The manner* of our appearance in the word φανερωθῆναι, *manifestari tanquam in conspectu omnium*, to make such appearance as that we cannot colour nor cloake any thing that we haue done, for all things shall be bare and naked, so that euery thing shall appeare and be manifest, in the sight of God.

4 *The person* that must be our Iudge, Christ Iesus that is our Sauiour, wee must appeare before his iudgement seat.

Whose authoritie and dignitie is heere intimated, in that he is said to sit vpon a throne, imploying state and preheminency, *vt veniat ad iudicandum homines in eadem formâ quâ iudicatus est ab hominibus*, as sentence once passed against him from *Pontius Pilats*

ἔμπροσθεν τοῦ βήματος. *Thom. Aquin.*

Pilats iudgement ſeat, ſo he ſhall condemne the wicked from his throne or ſeat of iudgement.

The latter part diuideth it ſelfe into theſe two branches, the *wages* and the *worke*.

1 The *ſtipend* that euery one ſhall receiue at the laſt day, is twofold, good or bad, hell or heauen, ioy or paine.

2 The *worke* which is the rule of Gods iuſt proceeding in his diuine retribution, is ſaid to be the actions of men, their good deedes and bad deeds, according to that which euery man hath done in his body according to that he ſhall receiue. And thus you ſee how the parts of this text lye, to take a particular veiw whereof, I will begin firſt with the firſt, which is the neceſſitie of this iudgement in the word ñi.

The neceſſitie of this generall appearance is abſolute and ineuitable, εἱμαρμενη *fatalis quædam neceſſitas*, depending vpon the decree of Gods determinate counſell which is immutable who hath ſet it downe as a *ſta-* ñi

tute

tute that must stand. It is appointed
Heb. 9. 29. for all men once to die, and after that, to come to iudgement, *statutum est*,
Eccles. 41. 3. it is Gods law, it is Gods ordinance ouer all flesh, whose decree is more irreuocable, then the lawes of the *Medes* and *Persians*, which can no waies be changed: so likewise *Act.*
Act. 17. 31. 17. *statuit diem*: God hath set downe his day in his determinate counsell, in which hee will iudge the world; Indeed heauen and earth, and the whole frame and figure thereof, may and shall passe away, but the least iot and tittle of Gods decree cannot be altred: for with him is no
ἢ παροπίασμα Iam. 1. 17. variableness, *or the least shadow of turning*, hath God spoken and shall it not come to passe, hath the almighty determined and shal it not be accomplished? Therefore as diuine *Plato*
ὁι τῆς ἀναγκῆς νομοι, &c. saith, *the lawes of necessitie are so ineuitable that the Gods themselues cannot alter them.* So may I say, that either God must bring all men to iudgement, or else his word will proue vntrue.

Nay there is so great necessitie hereof

hereof that it may be demonſtrated vnto vs by an vndoubted principle of nature, able to conuince a ſauage Ethnicke; which being ingrafted in the minde of man by the God of nature, telleth vs that God is moſt iuſt, iuſtice it ſelfe, and therefore muſt for euer doe good to the godly, and alwaies puniſh the wicked and impenitent, which ſeeing it is not done in this life, for heere the godly *waſh their bed with teares, and water their couch all night*, the deepe water floods enter into their ſoules, one waue in the necke of another, vntill all the waues and ſtormes of God haue gone ouer them, and the wicked are luſtie and merrie, and come into no misfortune like other men: therefore there muſt come a time, when thoſe that are blacke and blew with affliction, like vnto them that laie among the pots, *ſhall be like the doue that is couered with ſiluer, and her feathers with gold:* when thoſe that haue ſowne in teares ſhall reape in ioy, when thoſe that haue gone away heauily ſhall returne with mirth ioyfully, and the wicked ſhall haue

Reward them that waite on thee that thy Prophets may be found faithfull Eccleſ. 36. 16.

Pſal.

haue a fearefull end, to haue their portion for euer in that lake of fire and brimſtone prepared for the deuill and his Angels: that thoſe malefactors who haue eſcaped the whippe and the pillory, might be reſerued to bee deſtroyed by that two edged ſword, that woundes bodie and ſoule eternally. And to put all out of controuerſie, becauſe wee haue now to deale with *Chriſtians* with whom the *ipſe dixit* of our Maſter, is as good as a *mathematicall demonſtration*: the Scripture is moſt powerfull and plentifull in the proofe of this point, for this was foretold 4600. yeares ſince by *Henoch* the ſeuenth from *Adam*, who by his propheticall ſpirit foreſaw it ſaying, *behold the Lord commeth with thouſands of his Saints, to giue iudgement againſt all men, and to rebuke all the vngodly of their wicked deeds which they haue committed.* And the Lord ſaith *Dauid* hath *prepared his throne for iudgement*, for he ſhall judge the world in righteouſneſſe, and the people in equitie, iuſtice hath a throne erected and ſhall not the righteous

Iude.

Pſal. 9. 8.

righteous iudge ſit vpon the ſame? And the Prophet *Iſay* pointeth at it with an *ecce* of demonſtration, behold the *Lord will come with fire* (as he once came with water) *and his chariots like a whirlewinde* that he may recompence his anger with wrath, and his indignation with the flame of fire. And the Apoſtle *Saint Iohn*, the laſt of thoſe that penned canonicall Scripture by diuine inſpiration, maketh the euent of it ſo certaine, that he ſpeaketh of it in the preſent tence *behold he commeth*, as though he had ſeen him comming, *vbi catachreſis temporis indicat certitudinem euentus*, the preſent tence put for the future, ſheweth the certaintie of the euent, and he confirmes the ſame with an earneſt aſſeueration, euen ſo *amen*: which doctrine thoſe that doubt of, ſhall at the laſt day be conuicted by the heathen themſelues, for though they erred in the perſon, yet they held the neceſſitie of a future iudgement, where matters ſhould be diſcuſſed by *Minos*, *Radamanthus* and *Æacus*. *Ouid in Ibin.*

Iſay. 66. 15.

Reuel. 1. 6. ἰδοὺ ἔρχεται

Plato in Gorgia.

Tuaſq;

——*tuaſq́, Æacus in pœnas*
ingenioſus erit.
Gnoſſius hæc Rhamanthus habet
duriſſima regna.
Caſtigat q́, audit q́, dolos, ſubigit q́,
fateri.
Quæ quis apud inferos furto
lætatus inani,
Diſtulit in ſeram commiſſa
piacula mortem.

Virgil. lib. 6.

This doctrine then, of the *neceſſitie* of our appearing before Chriſts judgement ſeat, ſerueth to confute a twofold aduerſarie of the grace of God, firſt the *Philoſopher*, ſecondly the *Atheiſt* may hereby be iuſtly taxed. The Philoſopher ſaith, the world neuer had beginning, nor euer ſhall haue ending, but all things ſhall remaine for euer as they doe now: And becauſe *idẽ numero corruptũ non redit*, therfore the body that is rotted in the graue ſhall neuer be raiſed vp to iudgement: to both which opinions *Ariſtotle* and the reſt of the Philoſophers doe ſubſcribe, and ſo did *Plato*, till in *Egipt* he met with *Moſes* bookes. But theſe men were led by the

Iin Martir.

the blinde guide of naturall reason, and the naturall man doth not perceiue the things of Gods spirit, neither can he know them because they are spiritually discerned, *by the eye of faith.* For as the eye of the body beholds not intelligible obiects, no more doth the eye of reason supernaturall conclusions, discourse neuer so plainely to a brute beast, hee will vnderstand no more then the post, because it is beyond the veiw of his eye, *sic &c.* Heb. 11. 3.

Secondly the Atheist, of whom *Saint Peter* prophecied, saying *know that in the last daies there shall come mockers, which will walke after their owne lusts, and shall say where is the promise of his comming?* a strange thing (me thinkes) that there should bee Atheists in earth, and none in hell, that, a man should deny or doubt of that which the deuils feare and tremble at: but so it is that *Peters* propheeie is now verified, that these last daies are come vpon vs, and we haue many mockers, who sit in the seat of the scornefull, and with a sacrilegious contempt, 2. Pet. 3. 3. ἐμπαῖκται: ποῦ ἔστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ.

contempt, ſticke not to ſhew their wits with *Lucian* in breathing out blaſphemies againſt God, and profaning his ſacred ſcripture; ſaying that Doomes-day is but a dreame. And if they grow not to this height of impietie thus to kicke againſt the pricks in lewde and blaſphemous ſpeeches, for feare of humane lawes which might bring puniſhment vpon them for ſuch bad actions, yet God knoweth what their hearts thinke, and I will not raſhly iudge, yet all the world ſeeth what their liues ſpeake, for they go a whoring after their own luſts, and ſay in effect *where is the promiſe of his comming? Interrogatio eſt negatio* the queſtion is a deniall, and they preſume *quod defertur aufertur*, the delay of Gods comming is his ſtay for euer. What needes all this thundring out of iudgement? the Patriarches, Prophets, Apoſtles, Martyrs, Miniſters and holy men of God haue foretold it ſince the beginning of the world, but where is the accompliſhment of his promiſe? tell me the ſunne ſhineth, that I ſee, and

that

that I will beleeue my faith ſhall go no further. *Qui tantum fidit quantum vidit, is benè fidit*, a fooliſh argument like the author, for faith is of things inuiſible. Well then let theſe men know that hee that ſhall come will come quickly and his reward ſhall be with him, and thoſe that made a mocke at his iudgement in their life time ſhall then ſhake and ſhiuer, and deſire the mountaines to fall vpon them and the rockes to couer them from the face and furie of this angrie judge, for as a conſuming fire ſhall he come vpon all the vngodly that dwell on the face of the earth, rendring vengeance and tribulation to all ſuch obſtinate and impenitent ſinners that haue treaſured vp to themſelues wrath againſt the day of wrath.

And if men would but herein appeale to their owne conſciences, it would euidently conuict them in the truth of that wee haue in hand, for howſoeuer they ſmother with their wordes that which they know and beleeue, yet they cannot quite extin-

guiſh thoſe ſparkes of the dietie that God hath kindled there, for as it is ſaid of *Caius Caligula* that open Atheiſt, *nemo in audaciorem numinis contemptum prorupit, nemo tamen miſeriùs trepidauit cum aliquod iræ diuinæ iudicium proſpexit*, no mans tongue was more free in denying the dietie, no mans heart was more conſtant in affirming the ſame, ſo theſe men whoſe mouthes and liues deny Chriſts comming to iudgement, their ſoules and conſciences telleth them that he ſhall be their angrie Iudge to pronounce their iuſt condemnation. And ſurely of all fooles me thinkes the Atheiſt ſeemes to be the greateſt, for who could euer imagine that the world made it ſelfe? that the whole frame and fabrique of it is without a minde? that men ſhould neuer be called to an account for thinges which they haue done? before a man ſhould come to theſe abſurd concluſions, me thinkes he ſhould as a diuine Lawyer of our time ſaith well, *beleeue all the fables in the legend, and all the ſtories in the Alcaron:* Well therefore ſaith the Pſalmiſt

Cor ex pectore quam Deum è corde euellere, facilius.

Sr. Fran. Bacons religious meditations.

Pſalmiſt the foole hath ſaid in his heart there is no God, a foole indeed that had a heart and could not finde a character in one corner or other of the dietie, and the Pſalmiſt doth not ſay he hath *thought*, but *ſaid* in his heart, he ſaith it by rote rather then beleeues it, he ſaith and concludeth that to be, which he would faine haue to be, *viz.* that there ſhould be neither God nor Iudge, and ſo he ſhould neuer come to judgement, nor bee called to an account for his miſdemeanor. But I hope none in this audience is growne to that height of impietie thus to imagine, I could wiſh that this iniquitie were not to be found in *Iacob* and that this tranſgreſſion were not in *Iſrael*, and that our liues might be alwaies ſo guided by the rule of Gods law, that wee might be readie euery hower to heare the trumpet ſounding in our eares *ſurgite mortui* ariſe ye dead and come to iudgement. And thus much of the *neceſſitie* of this iudgement in *Nĩ oportet.*

None denie God, but thoſe for whõ it maketh there were no God. *Bacon* of Atheiſme.

Ambroſ. in Math.

From the neceſſitie of this generall *πανηγυς.*

iudgement, my text leadeth mee to the *vniuerſalitie* of it, intimated in the word πάντας all without exception of any, either degree, place, condition or ſex, whether dead or aliue, all muſt appeare none can eſcape. And theſe points bring in each other, for the *neceſſitie hereof proueth the vniuerſalitie, æqua lege neceſſitas ſortitur inſignes & imos*, neceſſitie hath no law. As God in iudgement accepts no perſon, ſo hee excepts none: And therefore *Math.* 25. 32. the Iudge of heauen and earth tels vs that before him *ſhall be gathered all nations, and euery eye ſhall ſee him* ſitting vpon his throne, and euery eare ſhall heare the ſound of the laſt trumpet, euen thoſe that were borne blinde and deafe: and euery man ſhall receiue his wages according to his worke. This was reuealed to *Iohn* the diuine in a viſion, and he ſaw all the dead μικροὺς καὶ μεγάλους *great and ſmall, ſtand before the iudgement ſeat of Chriſt readie to receiue their doome.* And if all muſt appeare, then as *Saint Auguſtine* ſaith, *Quis te excepit à vniuerſalitate*: who art thou that

Deut. 10.

Reu. 20. 12.

that pleades a priuiledge of being exempted from the common condition of all men, *qui ſeipſum excipit ſeipſum decipit*, for God ſaith the Prophet will iudge *all fleſh*, and therefore he is ſaid to ſtretch out his armes, as including all within the compaſſe of his power, he ſhall call together *all the earth* ſaith *Dauid*, *dead or aliue ſaith Paul*, and then ſhalbe the greateſt congregation and aſſemblie met that euer was or ſhalbe. Some few eſcaped when the world was drowned, but none ſhall eſcape when the world ſhalbe burned: for Chriſt, ſaith Saint *Iude*, ſhall giue iudgement againſt all men, euery one ſhall hold vp his hand before his barre, euen all we, that read or heare this, ſhall ſhortly come to proue it, we muſt to our beds (if wee bee not cut of by vntimely death before) and after many ſtrugglings yeeld our bodies to feede the wormes, and our ſoules to the triall of Gods iuſtice, and it is ſo certaine that this ſhall befall euery one, that I may appropriate it in particular as the voice did to *Nebuchadnezzar*,

Ier. 25.

Iſay. 25. 11.

Pſal. 50. 1.

Rom. 14.

Verſ. 15.

to thee O man be it ſpoken, death will claime her due, and thou muſt pay nature her tribute. And that I may driue this point a little more home, if any might imagine, they could inuent any ſlight or ſhift, to eſcape this generall iudgement, then (mee thinkes) Princes and mighty men are moſt likely, for they are ſtiled by the *Pſalmiſt Gods vpon the earth*, but their doome is likwiſe ſet downe by *Dauid* they are *dij mortales*, they muſt *die like men and fall like one of the people*, for the wicked Angels ſhall binde, euen *Kings in chaines, and nobles with linkes of iron*; he that ſhall iudge the *gods* of the heathen, ſhall likewiſe iudge the *gods* of the earth, bee they neuer ſo rich, ſo mightie, and ſo honorable, they may as truly as *Iob, call corruption their father, and the worme their mother*, duſt they are and to duſt they ſhall returne, for the graue is the end of all fleſh, and death is the way of all fleſh, Princes haue no particular *by-paths* to walk in, and they muſt be content, to ſubmit themſelues to this generall taxation of *Saint Paul*, all

Pſal.

Tunc Venus cum prole ſua & ignitus Iuppiter adducetur. Hieron. ad Heliod.

Iob. 17. 1.

all *wee muſt appeare* : And if their handes haue beene defiled with wickedneſſe as well as other mens, they muſt thinke to drinke of the ſame cuppe with them, and to heare that fearefull ſentence denounced againſt themſelues; *go you curſed.* To conclude this point, we hold it as an article of our faith, that Chriſt at his laſt comming ſhall finde two ſorts of men: *ſome dead*, and ſome *aliue*, now all thoſe that are dead in the graue, though euery part be brought to nothing, yet none ſhall eſcape in rottenneſſe, but all ſhall riſe and come to iudgement, the time commeth ſaith Chriſt, when *all that are in the graue ſhall heare the voice of Chriſt.* And as God once by his omnipotent power created all men of nothing, by the breath of his mouth, *dixit & factum eſt*, there was *but a word and preſently a worke*, ſo by the ſame omnipotent power, hee ſhall reſtore all men to their former eſſence; Maruaile not at this ſaith *Tertullian*, *for there was a time when thou wert not, and then thou wert made*, and *there ſhall be a time*

Iſay. 5. 14.

Iohn.

Qui potui formare nouum reparabo peremptum. Prudent. cont. Sy lib. 2.

Cum non era factus es, & cum iterum eris fies.

when thou art not, and then thou ſhalt be recreated. And thoſe that at *Chriſts* comming ſhalbe found in the fleſh, they ſhall not ſleepe, that is, they ſhall not die, but ſhall ſuffer *aliquid inſtar mortis*, they ſhall bee changed, in a moment, in the twinckling of an eie, at the ſound of the laſt trumpe: for the *trumpet ſhall blow and the dead ſhall ariſe and we ſhalbe changed ſo that all muſt appeare.*

1. Cor. 15.

ἡμᾶς

And that wee may follow our Apoſtle one ſtep further in this point, not only all muſt appeare, but πάντας ἡμᾶς δεῖ φανερωθῆναι *oportet nos omnes manifeſtari:* all *we* in our owne perſons and by our ſelues, me thinkes the *pronoune diuinitie which Luther* ſo much commends ſhould heere take place, and challenge a certaine *emphaſis*, he that guided the pen of theſe heauenly ſcribes would not ſuffer them to put an idle word, or affixe into his holy writte, *nihil hic ſine pondere & menſura*, and though heauen and earth ſhall paſſe away yet this *Iota* and *tittle* of the Goſpell, ſhall not be vnaccompliſhed. And it teacheth euery

Luther in Gal.

euery one of vs in particular, to prepare our ſelues for our audit, becauſe we muſt giue vp our owne accounts by our owne ſelues : and it taketh away all fond conceits, whereby wee might dreame that wee aboue others could eſcape this generall iudgment; for euen as the priſoner in the goale makes full account to appeare perſonally before the face of the Iudge, ſo muſt wee, and much more, for here many times they breake priſon, and an *euaſit*, or a *non inventus* ſerues the turne : but *whether ſhall we flie from thy preſence ô Lord*, ſaith *Dauid*, if wee clime vp to heauen that is Gods ſeat, and there is no entrance for any polluted creature, if wee goe downe into hell, there his iudgments will lay hold vpon vs for euer, if we take the wings of the morning and remaine in the vttermoſt parts of the earth, there his hands ſhall lay hold on vs, for God is in all places with his *eſſence*, *preſence* and *power*. And in our earthly courts a corrupt Iudge is many times blinded with fauour and friendſhip, whereby men in eminent place

place eſcape the cenſure of the law, but Gods is no reſpecter of perſons, *facturus opera diuina non agnoſcit viſcera humana*, ſaith *Auguſt.* He will haue proud hearted *Pharaoh* as well as humble and lowly *Dauid* to appeare before his ſeat of iudgment, he that ſitteth vpon the throne as well as ſhee that grinds at the mill, hee that ſwayeth the ſcepter as well as he that delueth with the ſpade, the tall *Cedar* as well as the low Muſhrum, haughty proud *Nebuchadnezzar* as well as poore *Lazarus* the begger; and *Topheth* is prepared for Kings and great men if they do not well, as well as the kingdome of heauen for Chriſts poore members that truly truſt in him. The Apoſtle *Paul* in Rom. 14. hath a pertinent ſaying to this purpoſe, *euery one muſt giue accounts* περὶ ἑαυτοῦ *for himſelfe vnto God*, hee cannot ſubſtitute a deputie, or make an atturney or anſwer by a proxie, but wee muſt giue vp our owne accounts our ſelues.

Iſai. 30. 33.

Rom. 14. 12.

Iren. cont. Val. l. 5. Reſtituet corpora priſtina

And we ſhall thus perſonally make appearance before Chriſts iudgment ſeat,

ſeat, not by taking new bodies, as the *Manichees* fondly affirmed, for it is meet that the ſame body that had the pleaſures of ſinne, ſhould feele the ſmart of the ſame, and that the ſame body which caried about in it the marks of Chriſts ſufferings, ſhould be made conformable to his moſt glorious body: therefore *Paul* ſaith, τοῦτο τὸ φθαρτὸν, euen *this corruptible muſt put on incorruption, and this mortall muſt put on immortalitie.* and *Iob* confeſſed that hee ſhould ſee God with *theſe* and *with no other eyes.*

non creabit noua.

Abſurdum eſt vt hæc caro lanietur illa vero coronetur. Tert.

1 Cor. 15. 53.

Magis expreſſe loqui non potuit, niſi cutem ſuam manibus tenuiſſet. Tert.

——*Nec minor aut alius, quàm*
Nunc ſum, reſtituar, vultus, vigor, & color idem
Qui modò viuit, erit, nec me vel dente vel vngue
Fraudatum revomet patefacti foſſa ſepulchri;
Qui iubet vt redeam, non reddet debile quicquam.

Prudent. de reſur. carnis.

Membri detruncatio vel obtuſio nonne mors membri eſt, ſi vniuerſalis mors reſurrectione reſcinditur, quanto magis portionalis? Deus non dimidium, ſed totum

Tert. de reſur. carnis.

tum hominem reſtituet.

And our appearance muſt bee in our owne ſoules alſo, for elſe how could *Paul* ſay, *we muſt appeare*, ſeeing the ſoule is the more excellent part: which confuteth the damnable dotage of them, whom *Caluin* mentioneth, who held that bodie and ſoule quite periſhed at the houre of death, and that both ſhould be recreated againe at the day of iudgment, and ſo made the ſoules immortalitie to be but a blaſt that vaniſheth: and then how could *Paul* ſay, *we ſhall be gathered to the ſpirits of iuſt and perfect men*: or *Salomon* ſay, *the ſpirit returnes to God that gaue it*, or Chriſt ſay, *this night they ſhall fetch away thy ſoule*: or *Dauid* ſay, *my ſoule is alwaies in thy hands*: or *Stephen* bequeath *his ſoule into the hands* of God his Father. And thus you ſee this iudgment is not onely neceſſarie but likewiſe generall for all.

Inſtit. 3. c. 25. §. 6.

Obiect. But how can this be ſo, ſeeing the whole world conſiſteth either of beleeuers or infidels, and for the beleeuer Chriſt ſaith, he hath already *life*

Ioh. 5. 24.

euer-

euerlasting, and *hee shall not come into iudgment*; And *the vnbeleeuer is condemned already*, because hee hath not beleeued in the sonne of God, so that hereby it should seem to make a generall iudgment were but *actum agere*, to kill a dead man. The clearing of which place did somewhat trouble some of the ancient Fathers, and is thus answered by others, viz. hee that beleeueth hath euerlasting life *certitudine spei non rei*, he is as sure of it by vertue of his faith, to which things absent are present, as though he had a reall possession of the same, and such a man shall not come into the iudgment of *condemnation*, *eternally to be punished*, but into the *iudgment of absolution euerlastingly to be rewarded*. And on the other side, hee that beleeueth not is condemned already in effect and substance, though the generall sentence be not vttered against him, and that three waies.

ὁ μὴ πιστεύων ἤδη κέκριται.

Answ. *Origen. Hilarie.*

εἰς τὸ κρίνειν, οὐκ εἰς τὸ κατακρίνειν.

1 *In the counsell* of God, who hath from euerlasting decreed his desertion and condemnation as a punishment of his sinne and an execution of hea-

heauenly iuſtice, *Iacob haue I loued, and Eſau haue I hated.*

2 *In the word* of God, where his condemnation is written in plaine termes and capitall letters, in diuers places, as 1 Cor. 6. 9. *no vnrighteous perſon ſhall inherit the kingdom of God,* and there hee names them that ſhall be ſhut out, *fornicators, idolaters, adulterers, wantons, buggerers, theeues, couetous, drunkards, railers* and *extortioners*; to which companie S. *Iohn* puts the *fearefull and vnbeleeuing*, the *abominable and murtherers*, the *ſorcerers and lyars*, who are ſure to haue their portion in the lake, where is the ſecond death; to which generall law of almightie God there is but one exception, vnleſſe they *repent and amend and obey the Goſpell.*

Reu. 21.8.

3 They are condemned in their owne conſciences, which is a deputie Iudge vnder God, and keeps an aſſiſe, and erects a tribunall in the heart, and doth euery day and houre condemne a man, as it is a forerunner of that generall iudgement. And yet notwithſtanding all this, it is conue-

Iudex & vindex.

nient

nient and neceſſarie that there ſhould be a ſecond generall iudgment, after that God at death hath aſſigned to euery one a place either in heauen or hell; That as Chriſt was put to open confuſion *publikely*, ſo he might ſhew his maieſtie *euidently*, euen in the ſight of thoſe his enemies, that did pierce and crucifie him. 2 That both good and bad might receiue their reward openly to the greater ſhame of the one, and greater glory of the other.

And laſtly, that both good and bad might then be fully rewarded in ſoule and bodie, when their good and bad deeds ceaſe multiplying and come vnto the height, which will not be vntill the world ceaſe to be, *ex deceptione Arrij adhuc pullulat infidelitas, ex predicatione Apoſtolorum nunc proficit fides:* both which cannot be rewarded fully till they are conſummate, which will not be vntill the laſt day. For when men dye, though their works ceaſe, and they reſt from their actuall labours, yet they leaue behind them ſayings and examples, books

Thom. Aquin. 3. parte, q. 59. art. 5. De re mutabili perfectum iudicium dari non poteſt, ante eius conſummationem.

bookes and writings, which are as it were put into the banke and multiply; when their bodies are put into the graue and rot, whereby their children and familiars and the future age being bettred or made worſe, ſhall be vnto the authors a greater crowne of glory or ſhame, at that day when God ſhall come to iudge both quicke and dead.

From the *neceſſitie* and *vniuerſalitie* of which iudgment, wee learne wiſdome, to prepare our ſelues before hand, to get *righteouſneſſe before we are iudged*, to take phyſicke before wee are ſicke; and like wiſe ſtewards, to caſt vp our accounts before the *audit-day* commeth: and euery day to thinke of the *laſt and maſter day, that muſt iudge the reſt*; and to agree with our aduerſarie now, while wee are in the way, for as that day findeth vs, ſo it ſhall for euer leaue vs, either *corne for the barne or chaffe for the fire*: *Qualis in iſto die quiſquis moritur, talis in vltimo die iudicabitur.* As the tree then falleth, ſo it ſhall for euer lye. It is fit that euery man ſhould be buried in

Eccleſ. 18.

Qualis vita, finis ita.

Aug.

in that pariſh in which he dieth, and *Satan the vicar of hell*, will not loſe his right, hee that departs a member of his ſynagogue muſt be buried in hell: And then it ſhall be too late to ſeeke for a bleſſing by repentance, though wee come wringing our hands with teares, crying *Lord, Lord*, the doore ſhall be ſhut, and we ſhall finde no entrance into the kingdome of glory, vnleſſe wee haue firſt made entrance into the kingdome of grace: and it ſhal be iuſt with God to ſtop his eares to thoſe calling for *mercy*, that haue hardned their hearts to him calling for *repentance* and amendment of life. When *Paul* preached to the men of *Athens*, hee exhorted them to repent vpon this ground and reaſon, becauſe the *Lord had appointed a day in which he would iudge the world, reſipiſcentibus enim vult paratam eſſe viam, quæ clauſa erit contumacibus*; for the doore is now open for euery penitent ſinner, and ſhall for euer be locked to obſtinate tranſgreſſors: and thoſe whom the long ſuffering of God cannot lead vnto repentance here, the horror

Per portam eccleſiæ intramus in portam paradiſi.

Act. 17. 30.

of Gods indignation ſhall draw them to it hereafter, and then they ſhall get nothing, no not a drop of water to coole the tip of their tongues. And ſurely (in my opinion) if there be any one thing in the booke of God, from the *Alpha of Geneſis to the Omega of the Reuelation*, that is able to turne a ſinner from his wicked waies, and to draw him to repentance for his former miſdemeanor, it is the remembrance of this generall iudgement, or elſe he ſeems (would God I might not ſay it, but I muſt ſay it, with griefe and ſorrow) to be almoſt paſt hope. This was it that kept *Dauid* ſo much in awe, *I haue feared thy iudgements, I haue been mindfull of thy iudgments, thy iudgments were alwaies in my ſight*, therefore haue I kept all the wayes of the Lord, and behaued my ſelfe vprightly towards my God. This was likewiſe the wiſh, that God almightie, who knew what was beſt for his people, made in their behalfe: *Vtinam nouiſſima ſaperent, I would they would remember their latter end*, and be mindfull of the laſt things,

Pſal. 119. *vbique.*

remem-

remember the laſt things and thou ſhalt neuer doe amiſſe, ſaith the ſonne of *Sirach*, the laſt things are *death* and *iudgment*, *hell* and *heauen*: but the chiefeſt to be thought on is iudgement, for the reſt attend it, death is the vſher to iudgment going before, hell and heauen are executioners following after: hee therefore that remembers iudgment, remembers all the laſt things, and hee that remembreth them, can neuer do amiſſe. Eccleſ 7.36.

And when *Ezechiel* would vſe his beſt rethorike to perſwade the Iſraelites, hee ſtill putteth them in minde of their end, *the end is come, it is come, behold it is euen come*, and hee that vſeth no idle *tautologies*, in one ſmall chapter tells them ſeuen or eight times of nothing but this, that the *end was now at hand*: as though hee that would not awake at the ſound of this trumpet, were dead in treſpaſſes and ſinnes. Me thought I was much mooued, and could ſcarce refraine from teares, when I firſt read of the reiection of *Eſau*, from his fathers bleſſing, who when hee heard Ezech. 7. Gen. 27.

his father *Isaac* say, *I haue blessed Iacob and hee shall be blessed*, how pittifully hee cryed out, *with a great cry, bitter out of measure*, saith the holy Ghost, *oh blesse me, euen me also ô my Father*; and againe, *what hast thou not reserued a blessing for me?* and yet not satisfied, *hast thou but one blessing? I am thy sonne, blesse me also ô my Father:* and then as one oppressed with griefe, teares stopped his speech, *hee lift vp his voyce and wept.* But mee thinks all this is nothing, when I come to read the fatall sentence, and terrible condemnation of the wicked & reprobate, pronounced by Christ the iudge of heauen and earth, that is able to coole the highest courage, and to abate the most presumptuous spirit, to make the ruddiest face looke pale as ashes, the proudest hand to tremble like a leafe in a storme, and the strongest knees to knocke one against another, the haire to stand an end, and the heart to pant and tremble, when it shall heare the mightie iudge cry out, *Away you cursed into euerlasting fire prepared for the deuils and*

Psal. 38.

Leuis dolor loquitur, sed ingens stupet.

Math. 25.41.

and his Angels. Christ biddeth them depart, as though hee could not indure such miscreants in his sight, and no maruell, for in his presence is fullnesse of ioy, and at his right hand are pleasures for euermore; and who shall receiue him whom God hath forsaken? But this is but *pœna damni*: a greater punishment followeth, which is *pœna sensus*, they are cursed with the greatest curse, *Anathema Maranatha*, and as the blessing of God comprehends all blessings, so the curse of God includeth all crosses; and those that are thus cursed, must goe into fire, an element that hath no mercy: not a materiall fire, but a most grieuous torment fitly represented thereby, in respect whereof our fire is called *ignis fatuus*, and *flamma depicta*. And that which makes the flame of hell seuen times hotter, is the epithite annexed vnto this fire, in that it is euerlasting, and inextinguishable, and the bodies of the wicked shall be immortall, like *Moses* his *bush*, alwaies burning, yet neuer quite consuming, and as the

Pœnæ gehennales torquent, non extorquent, puniunt, non finiunt corpora. Prosper.

Eccles. 18 19. Wiseman saith, *who can dwell with euerlasting flames?* and looke what a drop is to the ocean, I had almost said so much a thousand yeeres is to eternitie, but that between a finite and infinite thing there can bee no proportion, tis far longer. It was no small comfort to *Adam*, when he was banished paradise, that his punishment was with a *donec*, vntill thou returnest into the earth: but here is neuer a *donec*, no limitation, it is for euer and euer, after many millions of yeeres vnto euerlasting, the remembrance whereof *doth as it were breake the stoutest heart.* And this fire is *prepared for the deuill and his angels*, cruell and wittie tormentors, spirits created for vengeance, they are the best companie that wicked men shall finde in hell, that they who in this life haue solaced themselues so much in the societie of the wicked, might haue enough of them in hell. And this sentence shall passe against them for not doing good, euen for their hard-heartednes to Christ and his members, which alone is here nominated

Vt nobis associentur in pœnis qui conformati sunt in culpis. Chrysost.

nated as the principall cauſe of condemnation, *I was an hungry, and you gaue me no meat, &c.* A fit *memento* for theſe latter times, when *Lazarus* lieth at euery doore, and charitie is quite dead: and if negligent *Diues* muſt goe to hell, that hath not caſt his crummes vpon the waters, then what ſhall become of violent *Diues*, that hath inriched himſelfe by impouerishing others, oppreſſing the widdow, defrauding the fatherleſſe, and grinding the face of the poore? if ſuch depart from Chriſt as omit acts of mercy, what ſhall be to them that commit works of cruelrie? Then commeth the fatall ſentence and irrevocable decree, from which there is no appeale, *theſe ſhall goe into euerlaſting paines*, by that powerfull and commanding voyce of Chriſt, which is of that force, that neither the greateſt rebell that euer was, nor all the deuils in hell can reſiſt; wherfore *reioyce ô yoong man in thy youth, walke in the wayes of thy heart, and in the ſight of thine eyes, but know that for all theſe things, God will bring thee to iudgement,*

Quanta eſt charitas, quæ ſi deſit fruſtrà habẽtur cætera, ſi adſit rectè habentur omnia?

Aug. de fide & operibus.

Eccleſ 9. 1.

Si dãnetur qui non dedit ſua, quid fiet ei qui aliena rapuit. Aug.

Eccleſ. 11. 9.

2 Sam.2.26. when this ſweet meat muſt haue ſower ſawce. And if the conſideration hereof will not make the wicked man now he heareth it, turne vnto the father of mercies, and make him cry God heartily mercy for his former miſdemeanor, though I will not raſhly iudge, yet I am afraid, (and I could wiſh that herein I might be a falſe Prophet) that God purpoſing to powre out vpon ſuch, the viols of his wrath at the laſt day, will not vouchſafe him here the meanes of turning away his wrath hereafter, Rom.2. that ſo hee treaſuring vp to himſelfe wrath againſt the day of wrath, may Apoc.2.21.22. finde and feele a iuſt declaration of Gods iudgements againſt himſelfe, which God giue all grace in time to ſee, and by repentance to preuent.

φανερωθῆναι. I will now follow our Apoſtle vnto the third point, wherein is laid down the *manner of our appearing* before Chriſts iudgment ſeat, which ſhall be bare and naked, without any ſlight or ſhift, as though all our ſinnes were written in our foreheads; which is intimated in the word φανερωθῆναι, *patefieri*

teſteri, manifeſtari to bee made manifeſt: and laid open, like a bodie that is *anotomiſed and quartred*, ſo as that the leaſt muſcle veine and ſinewe may eaſily be ſeen. And this maketh much for the certaintie and equitie of this generall iudgement, for as *Auguſtine* ſaith well, *Ignorantia iudicis, eſt calamitas innocentis*: and an earthly iudge many times calleth good euill, and euill good, abſoluing the wicked and condemning the iuſt, becauſe the *ſentence muſt proceede according to the euidence*, the bare truth whereof is many times hidden and vnknowne, and right iudgement doth preſuppoſe ſure knowledge; but God he is the ſearcher of the hearts, and the reines, and ſeeth our ſecreteſt cogitations, and though the heart of the wicked man bee deceitfull beyond meaſure, and hath more turnings and windinges in it then a laborinth, yet *I the Lord can finde out the ſame*, ſaith God by his Prophet, for there is nothing can be hidden, from that diuine nature, that is in all things and without all things, included in nothing

πάντα τετρα-χηλισμένα *ſpinam dorſi findere, ita vt intima pateant.*

De ciuit. lib. 19.

thing, nor excluded from any thing; his eyes go through the foure corners, of the world, and see a thousand times more then euer the Sunne which is the eye of the world did see and behold, for as Iesus the sonne of *Syrach* saith, the *workes of all flesh are before him, and none can be hid from his eyes*: no *thought* can *escape* him, yet what vanisheth sooner? nor no *turning deuice*, yet what more subtle? the Lord saith *Dauid*, knoweth not only our downe sitting, and vprising, and the rest of our common actions, but he is *about our bed chamber*, and *vnderstandeth our cogitations afarre of*, long before they are, this *Dauid* calleth a wonderfull knowledge, too high for him to attaine vnto; somewhat strange indeed it seemes at the first, that God should know all *Dauids* thoughts, euen before they were; but shall not he that made the eie see? shall not he that made the eare heare? shall not he that framed the heart of man, vnderstand the thoughts and imaginations of the spirit of man? At that day saith *Paul* God shall iudge

Eccles. 29. 19.

Eccles. 42. 2.

Isay. 29. 16.

Psal. 139.

Nil Deo clausũ interest animũ & mediis cogitationibus interuenit. Senec. Epist. 86.

iudge the *ſecrets of men*, for then the ſecrets of all hearts ſhall be diſcloſed, and euery worke of euery man, ſhall be made manifeſt. And therefore that day, is called a *day of reuelation*, not only becauſe Gods wrath ſhalbe reuealed againſt ſinners, but becauſe then all vailes and maskes that couered our ſecret ſinnes ſhalbe remoued, and wee ſhall appeare as we are, vnpainted, our deeds of darkenes ſhall be as euident as workes of light, all ſlights and ſhifts will proue but figue leaues, neuer able to couer the nakednesse of our ſoules, for wee ſhall be *naked and open in the ſight of him with whom we haue to deale*. And of this *manifeſtation* of euery mans worke S^t. *Iohn* ſpeaketh: *I ſaw* ſaith hee *the dead, both great and ſmall, ſtand before the iudgement ſeat, and the bookes were opened, and another booke was opened which was the booke of life, and the dead were iudged by thoſe things which were written in the booke*: where the Apoſtle alludeth vnto the practiſe of earthly Iudges, who haue bookes of inditement, and catalogues of mens offences,

τὰ κρυπτὰ Rom. 2. 16.

1. Cor. 3. 13.

Heb. 4. 13.

Reuel. 20. 12.

offences, not as though God had neede of bookes, to bring any thing into his remembrance, but that all things are as certainly knowne to him, as if he had a regiſter to record the leaſt vaine thought, that entreth into the heart of man. Which books are three.

Liber prouidentiæ.

1 *Liber prouidentiæ*, the knowledge of particular things paſt, preſent and to come, euen of euery ſparrow that lights vpon the ground, and of euery haire that fals from our head, ſo *Dauid* confeſſeth that euery member and lineament of his *body*, was as well knowne to God, before he was borne, as if he had ſeene the ~~Sunne~~ *ſame* carued and drawne out in a booke, Pſal. 139. 16. *thine eyes did ſee me, when I was a maſſe without forme, for in thy booke were all my members written, which day by day were faſhioned, when as yet there was none of them.*

Liber vitæ.

2 *The booke of life* is the decree of Gods election, whereby he knoweth who are thoſe that are ordained to euerlaſting life, of which *Moſes* ſpeaketh in that patheticall ſpeech of his to God

God ſaying: if thou wilt pardon the ſinne of thy people then thy mercy ſhall appeare, but if not *race me out of the booke* which thou haſt written.

The third booke that ſhall be opened for the manifeſtation of our good deedes and bad deedes, is the booke of iudgement, whereby God giueth iudgement, with, or againſt the creature, which is twofold. Firſt, *Gods preſcience*, whereby all the affaires of men, their thoughts, deeds, and words are as certainly knowne as if they were regiſtred in bookes of record. Wee may forget our ſinnes, God doth not, vnleſſe they be repented of: And this booke Saint *Iohn* ſaith ſhalbe opened, and he ſhall *agere obſignatis tabulis*, and conuict vs by vndoubted written verities. *Liber iudicij.*

The ſecond booke of iudgement that ſhalbe opened is euery mans *conſcience*, which is a domeſticall witneſſe, and a moſt faithfull telltroth, which ſhall bring to our remembrance all that euer we did from our cradell to the graue, telling vs this was done, this was not done, this was

αἴτικος καὶ οἴκοθεν μάρτυρ. In hoc libro legitur quicquid à faciente reconditur. August.

was well done, that was ill done, this ſhould haue been done, this ſhould not: as *Paul* ſaith of the heathen their *conſciences ſhould either accuſe or excuſe them at that day when God ſhall come to iudge.* So that the conſcience is like the Clearke of Aſſiſes, laying open the booke, and manifeſting the caſes. And from hence come thoſe ſpeeches, *Conſcientia mille teſtes, ampliſſimũ theatrum eſſe bonam conſcientiam, malam verò peſſimam carnificem, ac ſeueriùs quibuſlubet furijs impios agitare.* A good conſcience is a continuall feaſt, and alwaies keepes hillarie terme, but an euill conſcience is the firſt flaſhes of hell flame, which torments a man like helliſh hags, and infernall furies. So that conſcience is as the Poet ſaith a witneſſe which a man continually carrieth about with him, *non ſolum teſtis ſed iudex & vindex*, and as the diuine Philoſopher ſaith, *O te miſerum ſi hunc teſtem contemnis*, woe vnto thee if thou deſpiſeſt the teſtimonie of this witneſſe. It would grieue a man to be his owne accuſer, to kill himſelfe with his own weapon

Conſcientia approbans exprobans.

Pro. 15. 15.

Erynnis conſcientiæ Melanct.

Nocte dieq; tuũ geſtas in pectore teſtem, Iuuen-

Senec. Epiſt. 18.

weapon, and to make a ſnare to catch his owne ſelfe in, but at the laſt day, we ſhall not be able, to blot out that euidence that is written in our owne conſciences, (vnleſſe we now ſpunge it out by repentance) in ſuch large characters, that hee which runneth may read: for our owne conſciences, ſhall make all manifeſt in the ſight of God, *out of thine owne mouth will I condemne thee, ô thou naughty ſeruant*, and if our owne conſciences condemne vs, God is greater then our conſcience, and knoweth more then they can remember, and he will condemne vs much more, ſo that if Chriſt who calleth himſelfe *Iudex & Teſtis* ſhould faile in witneſſing againſt vs, or *Moſes* the Law-giuer, or *Sathan* the accuſer, yet as *Lactantius* ſaith, *What will the ignorance of others anaile thee, when the teſtimonie of thine owne conſcience ſhall prenaile againſt thee.*

Ier. 29. 23.

Quid prodeſt tibi non habere conſcium habenti conſcientiam.

Now whereas *Iohn* ſaith hee ſaw *theſe bookes opened*, the opening of theſe bookes is a thing wherein the mightie power of God doth moſt notably

notably ſhew it ſelfe; for when wee ſhall be made manifeſt before Chriſts iudgement, hee then knowing all things, ſhall reueale vnto euery man, his owne particular ſinnes, which is the opening of the firſt booke of iudgement, and hee ſhall ſo touch mens conſciences that they ſhall afreſh remember all that euer they did, which is the opening of the ſecond, and all this ſhall be done εἰς τὸ φανερωθῆναι to make thee manifeſt. So that thy wicked conſcience which is now a ſleepe, dead, and neuer checks thee for thy ſinnes, ſhall not then bee tongue-tide, but ſhall lay to thy charge the contempt of this admonition; and the wicked mans conſcience which they *ſay is hanged long ago*, ſhall be raiſed vp againe to beare witneſſe againſt him. Now indeed, the wicked mans conſcience is a booke, but how? it is *liber clauſus* a claſped booke, ſhut vp cloſe, and no man can ſee into it to read it, and he himſelfe, is like the *Elephant*, guiltie of his own deformitie and therefore alwaies lookes in troubled waters where he may

Conſcientia eſt liber clauſus in die iudicij̃ aperiendus. Hugo de anima lib. 2. cap. 9.

may ſee nothing : or like a *banque-rout*, who will not examine his debt booke, becauſe there is terrible things written againſt him : but at iudge-ment all ſhall be manifeſt, *liber aper-tus erit*, the booke ſhall be vnclapſed, things forgotten ſhall come into his memorie, all his villanie neuer ſo cloſely diſſembled vnder an Angels face, ſhalbe ript vp to his vtter ſhame, and painted out in liuely colours.

1. Then ſhall it appeare who hath been the Atheiſt and foole, that hath ſaid but in his heart there is no God : who are hypocrites, hauing faces like Angels, and hearts like deuils, whoſe outſide and inſide are like the face of a painted ſtrumpet, who will ſtraine at gnats, and ſwallow camels, drawing nigh to God with their lips, but withdraw their hearts from him.

2. Then ſhall it appeare who are Idolatrers, whoſe God is their bellie, and gold their hope, and fleſh their arme ; whoſe hope is onely in this world, and with the French foole, will not leaue their part in *Paris*, for their part in *Paradice* : And who are

our *Statute Proteſtants*, who come to Church for faſhion ſake, and leaue their conſciences at home; who haue a body here, and a heart at *Rome*.

3. Then ſhall thoſe wicked ſwearers and common periured perſons be made manifeſt, thoſe beggarly *knaues*, called *Knights of the Poſt*, though they haue ſet a good braſen face on the matter before men, and gilded ouer a falſhood with an oath of ſanctitie, and preſently kiſſed the Bible, as though that which they vttered were as true as the Goſpell which they kiſſed, which indeede came from the father of lies, whither they are going.

4. Then ſhall it appeare who haue not remembred Gods Sabboth, neither before they come, to preuent matters of neceſſitie, which they haue wilfully pulled vpon themſelues, and then they crie, *Neceſſitas non habet legem, nec ferias* : nor when they come, in abſtaining from their gainfull labours, and idle recreations: And what maſters haue cauſed their ſeruants to worke in priuate chambers

bers on Gods Sabbath, and what ſeruants haue followed their maſters at the heeles to the Church doore, and then withdraw themſelue to the alehouſe, and there ſit ſoking, thinking no man ſeeth them.

5. Then ſhall it appeare what children haue diſobeied their parents, though they haue ſmoothered their faults for feare of their owne diſcredit: and what parents haue neglected their dutie towards their inferiours, in correcting, inſtructing, and admoniſhing of them.

6 Then ſhall it appeare how *Ahab* killed *Naboth* for his vineyard, though he did it cloſely and by letters, and how many *Iſmaels* and make-bates we haue among vs, *who hate their brethren in their hearts, whoſe hand is againſt euery man, and euery mans hand againſt them*, a word and a writ. And how many Papiſts would haue reioiced, if the catholike cauſe had beene aduanced by that deuilliſh ſtratageme of the pouder-treaſon: And how many cormorants we haue whoſe hard-heartedneſſe in the grea-

teſt plentie is a cauſe of great dearth, they keeping backe Gods ſtore, whileſt the poore ſtarue: ſo God ſends graine, but the deuill hath ſent garners.

7. Then ſhall we ſee likewiſe who haue looked on women to luſt after them in their hearts, and who hath not reioiced with the wife of his youth, but hath giuen himſelfe to ſtrange fleſh: and though now the way of a man with a maid be one of *Salomons* vnknowne things, yet then it ſhall be knowne againſt their wils: and though now ſhe that plaieth the whore, *wipeth her mouth, and ſaith, all is well, no man ſeeth*; yet Gods ſecret iudgement ſhall make this ſhamefull wickedneſſe to appeare. And thoſe ſhall be knowne, who adding fire vnto their luſts, haue pampered their fleſh, and then *neighed after their neighbours wife, as a fed horſe doth after his mate*. Ier. 5. 8.

8. Then it ſhall appeare who haue defrauded their brethren with trickes of law, and who haue *robbed God in tithes and offerings*, and who haue Mal. 3. 8.

beene

beene pilfring by night when they ſhould haue taken their reſt; and who haue defrauded themſelues, and thoſe that belong vnto them, in gaming or loitering, in coueting or ſparing; and who haue vſed trickes of deceit, not only in ſelling, by poudering, and ſtarching, and glozing, and falſe lights; but likewiſe in buying. So ſaith *Salomon*: *It is naught, it is naught, ſaith the buier; but afterwards he boaſteth of his penny-worth.*

9 Then ſhall *Gehezais*, and *Ananias* his lying ſpeeches be found out, and other falſe tales that haue carried a good colour before men, they ſhall appeare in their likeneſſe: for *a falſe witneſſe ſhall not eſcape, and he that condemneth the iuſt, and abſolueth the wicked, both theſe are abomination to the Lord.*

10. Laſtly, when wee ſhall thus *appeare before Chriſts iudgement ſeat*, the leaſt wicked thoughts and inward motions of our hearts, againſt God and our neighbour, that haue made blots and blemiſhes in our conſciences, ſhall be made manifeſt

to our condemnation, vnleſſe wee get wiſdome whileſt the prize is in our hands, and turne to God whileſt it is called to day, laying hold vpon the bloud of that immaculate lambe Chriſt Ieſus, which being ſprinkled vpon our ſoules, will make vs more cleare of the pollution of ſinne, then euer *Naaman* was after his ſeuen-fold waſhing in *Iordan:* and to put on the *Lord Ieſus* that God the Father may behold vs in him, in whom hee muſt needs bee well pleaſed, and ſo the blots and blemiſhes of our ſinnes ſhal neuer appeare to our condemnation, when *we appeare before the iudgement ſeat of Chriſt.*

This doctrine alwaies ſeriouſly pondered in the minde of the wiſe, that weigheth the euent of future accidents by diſcretion, will be a forcible bridle to reſtraine him from the committing of ſecret ſinnes, knowing that there is nothing ſo ſecret that ſhall not be made manifeſt; *for thy conſcience is in ſtead of a thouſand witneſſes, and God is in ſtead of a thouſand conſciences:* and if thou art aſhamed

med to commit open ſinne in the ſight of men, why ſhouldeſt thou not likewiſe be aſhamed to commit any, euen ſecret ſinne, which thou dying vnrepented of, cannot lie hid from God, and Angels, and men? Euen the Philoſopher could ſay thus much; *Cùm ianuas adduxeritis, &c. You cannot ſhut your doores ſo cloſe, or hide your ſelues ſo ſecretly in the darke, as that you can exclude God and your conſcience from beholding your ſecret ſinnes*: and when the time comes of which Chriſt ſpeaketh, *Whatſoeuer you haue ſpoken in the eare, ſhall be publiſhed on the houſe top*, God and your conſcience ſhall declare their euidence. Oh that the baſhfull ſinner, that hath yet ſome ſparke of grace remaining in him, that feares ſhame, though hee hath forgotten puniſhment, had this poeſie alwaies grauen in the cloſet of his heart: *There is nothing ſo ſecret, that ſhall not be made manifeſt.* It might hap to be as good as the Philoſophers *Deaths head* in his cloſet, or *Tullies* honeſt mans motto, *Quid ago?* It might chance

Epictet. Cùm ianuas adduxeritis, & intùs tenebras feceritis, ne in mentem veniat quod ſoli eſtis: nam Deus intus eſt, & genius veſter: quid autem ijs opus eſt lumine vt videant? Luc. 12.

Luc. 8. 17.

Tull. pro Nemo.

to make him change his minde, and alter his course, after he hath locked his doores, and drawne his curtaines. It was *Dauids* follie, when hee committed follie with *Bethsheba*, that no body should haue knowne of his chambering and wantonnesse; but *Nathan* told him plainly, that *what he had done secretly, hee would lay open in publike*. And let those hypocrites looke to themselues, who laugh in their sleeues when they haue deceiued the world with an outward shew of pietie and religion, wiping the outside of the cuppe and platter, when the inside is fraught full of rauening and deceit; giuing their bodies to God, because the lawes of the Land command it, and keeping their soules for the deuill, whom they serue, Christ at his comming to iudgement shall set open these *painted sepulchers*, that are but *semipulcra*, outsides, that all the world may see what rotten stuffe lieth hid within. And though now we can scarce discerne the chaffe from the corne, the sheepe from the goats, because Satan transformes himselfe

μορφωσιν εὐσεβείας. 2. Tim. 3 5.

Exterius nitida, interius fœtida.

himſelfe into an Angell of light, and wolues iet vp and downe in ſheepes skinnes, and he that meanes to kill, commeth like *Iudas* with a kiſſe ; yet then ſhall it appeare who haue beene thoſe *clouds without water, carried about with euery winde*, who haue beene corrupt trees bearing nought but leaues, and *Satan ſhall fall from heauen*, and though hand ioine hand, the wicked ſhall not be vnpuniſhed. I will end this point with that ſaying which the wiſeſt *Salomon* calleth the end of all things : viz; *Feare God, and keepe his commandements, becauſe God will bring euery worke to iudgement, with euery ſecret thing, whether it be good or euill.* Therefore as *Seneca* ſaith diuinely : *So doe, as if all men beheld thee: ſo thinke, as if with the image of Silenius there were a window in thy breaſt*, thorow which a man might looke into thy heart ; for our ſecret ſinnes ſhall be manifeſt in the ſight of God and men, *when wee ſhall all appeare before the iudgement ſeat of Chriſt.*

Sic viuendum, tanquam in conſpectu omnium : ſic cogitandum, ac ſi aliquis pectus tuum inſpicere poſſit.

And ſo I ſhould now quite let goe the worde φανερωθῆναι, but that the cir-

circumſtance of time, as an appendix to this point, offreth it ſelfe to our conſideration. Whereas then the word φανερωθῆναι, *manifeſtari*, is here vſed in the *Aoriſt*, which is *tempus aoriſtum & indeterminatum*, ſhewing the certaintie of our appearing, and the vncertaintie of the time when; wee may fitly obſerue from hence, that wee ſhould not be curious in ſearching out the day of the Lord, which the Father hath left in his determinate counſell.

And howſoeuer this circumſtance of time in another argument where the words lead me to it no otherwiſe then theſe doe, would be thought to be but *a circumſtance*, and needleſſe obſeruation, which the ſcope of the words would ſcarce warrant, without conſtrayning it to goe *a mile further, then euer the holy Ghoſt meant it*: yet here it is moſt neceſſarie, and cannot well be paſſed ouer with ſilence, becauſe great Clerkes that would be wiſe beyond ſobrietie, haue buſied their braines in reuealing that which the ſpirit of God, not only thought good

good to conceale in this place, but alſo hath told vs elſewhere in plaine termes, *of that day and houre knoweth no man, no not the Angels in heauen, but my Father only.* and S. *Marke* addeth, *no not the Sonne, and that which God would haue ſecret we cannot publiſh.* But theſe pragmaticall heads will be wiſer then the Angels, or the Sonne of man himſelfe, accounting it to bee *tardi ingenij*, the tricke of a blockhead for a man to ſet his wit a worke, no further then his reading: they are all ſicke of *Eues* diſeaſe, and will know more then men ſhould: but let vs know that too much wiſdome is ſtarke folly, and where God hath thought good to leaue teaching, it is good for vs to leaue learning, and ſay with the Apoſtle, of the times and ſeaſons it is neither needfull for me to write, nor for you to heare. It is enough for vs if we be of Gods court and know ſomwhat, though wee be not of his counſell and know all his hidden myſteries; the Scripture hath reuealed all things neceſſarie to ſaluation, and thoſe we may and ought to

Math. 24. 36.

Et quæ Deus occulta eſſe voluit non ſunt nobis ſcrutandæ. Proſper.

to know, but other matters of curioſitie will but tickle an itching eare, neuer build vp a weake ſoule vnto ſaluation. It is a good caueat that Saint *Auguſtine* giueth to a crotchicall braine, *beware when Satan dwels in thy vnderſtanding*, and puffs thee vp with a blaſt of vaine knowledge: it ſhall be the cry of many a curious inquiſitor in hell, *too much knowledge hath wrought my woe*: ſo ſaith *Eccleſiaſticus*, *Some man is wittie, but vnprofitable to himſelfe. Quid ad te* (ſaith S. Aug.) *quando venerit, ſic viue quaſi hodie venturus, & non timebis cùm venerit? what matter is it when thy Maſter ſhall come, ſo liue euery hower as though it were the laſt hower, and then thou needeſt not care when hee commeth.* The vncertaintie of Chriſts comming is ſet out by comparing it to a *ſnare* that catcheth ſuddenly: to a *thiefe* that commeth at midnight when the goodman little dreames of him: to *Noahs* flood which was felt, before it was ſeene: God in his infinite wiſdome hath left the time of our generall appearance vndeterminate, that wee might

Cave tibi cùm diabolus habitat in intellectu

Ingenio perij, qui miſer ipſe meo. Ouid.

Eccleſ. 37. 18.

Dies iudicij ſic ſubrepit vt previderi non valeat. Auguſt.

might be alwaies readie to make our appearance, and ſo alwaies *watch hauing our loines girt, and our lamps in our hands*, ſtill looking for our Lord and Sauiour Chriſt, and the bleſſed hope of his glorious appearing and comming in the cloudes.

Ideo latet vltimus dies vt obſeruetur omnis dies.

And though the *day and time of Chriſts comming* be ſo vndeterminately ſet downe, that neither it may nor can be ſearched out of vs, yet Chriſt in ſcripture hath left vnto vs certaine ſignes and tokens, as ſo many forerunners, and harbingers of his generall comming; by the daily accompliſhment whereof we may vndoubtedly conclude, that the latter daies are fallen vpon vs: for euen as when the husband man lifting vp his eyes, ſeeth *the corne white, he knoweth that the time of harueſt is nigh*; *euen ſo* ſaith Chriſt *when you ſee all theſe things brought to paſſe, know that the day of your redemption draweth nigh at hand, euen at the doore*. In the Apoſtles time which is almoſt 1600. yeares agoe, it was *but a very little while and he that ſhall come will come*: the world was then

Luk. 21. 28.

Heb. 10. 37.

then in the *old age*, and euer ſince hath been in the *doteage*, all things declining, and therefore in all likelihood drawing to the fatall period: *If Saint Iohns age, were the laſt age*, then our time muſt needs be the laſt quarter, there remayning but a few minutes, and then hee that *came once in humilitie ſhall come in glorie*. And though the pollicie of the deuill may deceiue vs herein, (and it is a tricke whereby he drownes many a ſoule in ſecuritie) by telling vs our Maſter hath deferred his comming to vs, yet let vs know that our going to him cannot be deferred long. A younge man hath his life as it were an eelle by the head, an old man, as by the taile. And take it in the longeſt life betweene *oritur* and *moritur* there is but a *mianum*: or as *Dauid* ſaith but a *ſpan*, and compare it to that infinite eternitie that remaineth, it is nothing (*ſurel, my age is nothing in reſpect of thee*) not ſo much as a point to the world; And though the day of iudgement doth not yet come, which is more then we know, yet the day of

Hora nouiſſima 1. Iohn. 2. 18.

our

our iudgement, the hower of death cannot be farre of, (*hodie mihi, cras tibi:*) and though the world may perhaps remaine a great while, yet in all likelihood wee cannot continue long in the world, and as we haue often ſaid of others, *& mortuus eſt*, he is now dead, the future age ſhal ſhortly ſay of vs, *& mortuus eſt, euen he is dead too, and there is an end; an end*, but that after death commeth iudgement: as after eating and drinking commeth the reckoning. The conſideration whereof ſtill beateth vpon this one point in the hart of the wiſe, that they ought to *watch*, and euery hower to expect Chriſt their ſauiour, for ſo the ſpirit inferreth vpon that ſpeech of Chriſts, behold I come *quickely* as a theefe in the night, therefore *bleſſed is hee that watcheth and keepeth his garments, leaſt he be naked, and men ſee his filthineſſe*. And thus much for the manner and time of our appearing. Eccleſ. 28. 22. Reu. 15. 16.

The fourth and laſt point of this firſt part, is the *perſon of our iudge*, which is Chriſt our Sauiour, whoſe ἔμπροσθεν τοῦ ῥήματος Χριστοῦ.

autho-

authoritie and maieſtie is here intimated, in that he is ſaid to ſit vpon a *throne*. Now Chriſt is ſaid to bee the Iudge of heauen and earth, not by excluding the father from his regall authoritie, but by way of *appropriation, or deputation* as the Schoole ſpeaketh: for though the action of iudging be common to all the perſons in the trinitie, yet the execution thereof belongeth to the ſonne, becauſe the father hath committed this iudgement vnto the ſonne, as he is God and man; 1. As he is God, in regard of that Maieſtie which is required in the perſon of a Iudge. 2. As he is man, in regard of that affinitie and neereneſſe that he hath with our nature: therefore he ſaith, *The father iudgeth no man, but hath committed all iudgement vnto the ſonne*, That is, doth not iudge without the ſonne as the Iewes imagined, and yet iudged all things by the ſonne, that ſo we comming to the father, might go by the Sonne our mediatour; And as *Saint Auguſtine* ſaith, *As the Father in the beginning made all thinges by the ſonne,*

Chriſtus iudex non excluſiuè & oppoſitè, ſed per appropriationem, quia pater per filium iudicium exercebit. Thom.

Iohn 5. 22.

in

in as much as hee was his arte: ſo in the latter end he ſhall iudge all men by the ſonne, in as much as hee is his wiſedome and iuſtice: And this was repreſented to *Daniel* in a viſion by night, *who beheld till the thrones were ſet vp, and the ancient of daies did ſit*, to whom was brought one like the ſonne of man, and *he gaue him dominion and honor, and a name that ſhall neuer be taken away*: ſo that the authoritie of iudging being in the fathers power, he committed the ſame vnto the ſon, for *he it is whom God hath ordained to be iudge both of quicke and dead*, therefore he ſaith, *I liue, and to me ſhall euerie knee bowe* of things in heauen and earth, and vnder the earth: ſo *Paul* adiures *Timothy* by the *Lord Ieſus that ſhall iudge the quicke and the dead.* For as Chriſt aſcended into heauen in a viſible ſhape to bee our interceſſor, whereby we haue a *mediatour that is touched with our infirmities*. ſo the ſonne of man in humane nature ſhall come as Iudge to comfort his ſeruants who otherwiſe might be terrified with his Maieſtie. *Sedebit iudex*

Sicut pater fecit omnia per filiũ in quantum eſt ars eius, ita iudicat omnia per filium in quantum eſt ſapientia eius.

Dan. 7.9.13.

Act. 10.47.

Rom. 14.11.

Act. 1.

Heb. 4.6.

Ioh. 5.

qui stetit sub iudice, damnabit reos qui falso factus est reus, saith Saint *Augustine*. So Christ prophesied of himselfe, hereafter you shall see the sonne *of man, sitting at the right hand of the power of God, and comming in the cloudes with Maiestie, and with all his Angels, to execute iudgement against quicke and dead*: for the same Christ that cried in the cradle, that died on the crosse, that was buried in the graue, raised from the dead, ascended into heauen, and now sits at the right hand of the Father almightie, shall come in the cloudes with glory, and great Maiestie.

De verbis Domini.

Whose *state and dignity* may be gathered from hence that he is said to sit vpon a throne: The Lord shall giue him the throne of his father *Dauid*, βήμα being *locus excelsus*, a high place of eminencie, comming from βαινω *ascendo* to which wee mount aloft by staires and greeces, a fit place for Kings, and Iudges, and Preachers, οἱ ἄπο τοῦ βήματος *Plutarch* calls *Concionatores*. And *Mat.* 25. 31. in that large description of Christs comming

ἔμπροσθεν τοῦ βήματος.

Luke, 1.32.

comming to iudgement, this ſeat is called *ſedes gloriæ*, which is an *Hebraiſme* for *ſedes glorioſa*, and it is a metaphor, for our weake vnderſtanding taken from the Kings of the earth, who when they wil ſhew themſelues to their ſubiects in Maieſtie and glorie, they vſe with Salomon to aſcend into the throne of their kingdome that from thence they might appeare in ſtate vnto their ſubiects. Now what this *throne* is, and how Chriſt ſitteth vpon the ſame, the ſcripture hath no where reuealed, and beyond that I muſt not wade, leaſt I ſhould ſuddenly ſinke, and be ouer whelmed in the deepe whirlepole of Gods infiniteneſſe. Only thus much I gather from hence, that the manifeſtation of Chriſt at the laſt day ſhalbe in glory and great maieſtie, farre greater then *Salomon and Dauid* in all their regall roialties and pompouſe magnificence; ſurpaſſing the glorious apparition of the Lord in mount *Sinai*, for the people were not then glorified though they were ſanctified, and therefore could not

Diuina iudicia audaci ſermone non ſunt diſcutienda, ſed formidoloſo ſilentio veneranda, Greg. mor.

behold Gods glorie: but at his laſt comming we ſhalbe changed, from ignominie to glory, wee ſhall ſee him face to face, and not be deſtroyed. When Chriſt came into the world to ſaue ſinners, he came in humilitie, in the forme of a ſeruant; but at his comming to iudge, he ſhall come in glory and great maieſty, ſitting vpon a throne: then he came in *virgine* taking fleſh of the bleſſed Virgine, but at the laſt day hee ſhall come *in libra* waying our merits in the ballance of iuſtice: then he came meekly riding vpon an Aſſe, but at his laſt comming, *hee ſhall ride vpon the cloudes and the winges of the winde:* then he came ſecretly to be *iudged of the vniuſt vniuſtly, who afterwards ſhall come openly, to iudge both good and bad iuſtly.* At his firſt comming he had no roome in the Inne, but at his ſecond comming all power ſhall bee giuen him of things in heauen, earth and vnder the earth. Then he had no other attendaunts but a few poore fiſhermen: but at the laſt day *all the hoſt of heauen* ſhall attend him whoſe

Manifeſtè veniet inter iuſtos iudicaturus iuſtè qui occultè venerat ab iniuſtis iudicandus iniuſtè, Auguſt. de ciuit.

Math. 25.

ſeruants

ſeruants they are: *he ſhall come with all his Angels*, and if one Angell was able to ſlay in one night 185000. men of warre in the hoaſt of *Aſzur*, then who can reſiſt all Gods Angels whom *Daniel* calleth 1000 *of thouſands* and *tenne thouſand thouſands*, which is yet but a finite number put for an infinite, how ſhall theſe cruſh in peeces the wicked, and throw them downe to hell with violence, that would not haue Chriſt to raine ouer them?

No doubt the glorie of Chriſt at his transfiguration in the Mount, was exceeding great, *for his face ſhined like the Sunne, and his garments were white as ſnow*, and he was graced with the preſence of the two famous Prophets, *Moſes* and *Elias*; and *Peter* was ſo much rauiſhed with this ſtrange ſight, that he cried out, Maſter, it is good being heere: but this glorie in reſpect of that which ſhall be, was but a drop to the Ocean, a ſparke to the flame, a candle to the Sunne; for *Peter* and *Iames* being clothed with their bodies of fleſh,

could no more comprehend Christs illustrious glorie, then our weake sight can the cleare beames of the Sunne: it was *gustus gloriæ ad captum eorum.* Then his face shined as the Sunne; but at his last comming the Sunne shall bee darkened, and the Moone shall giue no light, *non diminutione lucis, sed comparatione maioris luminis*; not by diminution, but by way of comparison: for the new citie hath no neede of the Sun or Moone to inlighten it, for the glorie of God doth light it. Then his garments were exceeding white; but at the last day, he who is the brightnesse of his Fathers glorie, shall reflect the same vpon vs that shall be round about him, so that euen our terrestriall bodies shall shine like the Sunne. Then he was accompanied with *Moses* and *Elias*; but at his comming to iudgement, *Moses, Elias, Abraham, Isaac, Iacob, Dauid,* all the *Patriarkes, Prophets, Apostles, Martyrs, Angels,* and *holy men of God* shall attend on him. Then —— : but why should I prosecute this point? For if that glorie

Augustl.

Reu.21.32.

Hebr.

and

and ioy, which is laid vp in the heauens for euery one of vs that are Chriſts members, be ſuch as *neither eie hath ſeene, nor eare hath heard, nor can enter into mans heart to conceiue*, till he enters into it; then how can we giue you a ſhadow or glimmering of that exceeding incomprehenſible maieſtie in which Chriſt ſhall appeare at the laſt day? *Melius eſt dubitare de occultis, quàm litigare de incertis.* Let the Lords ſecrets be vnto himſelfe: I dare not prie into them. *Scrutator maieſtatis opprimetur à gloria:* he that gazeth vpon the Sunne, euen when it is eclipſed, may hap to proue pore-blinde. Let vs content our ſelues with this, that we ſhall one day bee ſpectators of this bleſſed ſight, which will be more glorious to behold, then any of thoſe three things which *Auguſtine* ſo much deſired to haue ſeene: either *Rome* in her glorie, or *Paul* in the pulpit, or *Chriſt* in the fleſh.

But becauſe no man need not care to know any thing, but that which may yeeld him ſome profit, either to

informe his vnderſtanding, or to reforme his affections; let vs come to the vſe of this doctrine, which is the life of the ſame. In this article of our faith, that Chriſt ſhall come to iudgement in glorie, there lieth hid as there did in the Arke, *the pot of Manna to comfort the afflicted ſoule, and the rod of Aaron to terrifie the impenitent ſinner*: for it muſt needs greatly affright the wicked and impenitent ſinners, to ſee him placed as their Iudge vpon his throne, whom they all their life time contemned, whoſe doctrine they deſpiſed, whoſe ſeruants they miſuſed, whoſe citations to iudgement they ſo lightly regarded: and thoſe that crucified and pierced him, ſhall then behold him when their hearts ſhall faile for feare:

Hebr. euen thoſe that haue *crucified againe vnto themſelues the Sonne of God, in making a mocke of him*; and thoſe that haue *ſtabbed thorow the name of Ieſus, his heart, nailes, bloud and wounds*, by their piercing venomous ſwearing

Leu. tongues, as the ſonne of the *Iſraelitiſh woman did the name of God*: and then they

they ſhall ſeeke for death, and ſhall not finde it, deſiring the mountaines to fall vpon them, and the rockes to couer them, that ſo they may be hid from the preſence of him that ſhall ſit vpon the throne, becauſe the great day of the Lambes wrath is come. And thoſe that would none of his counſell, but deſpiſed all his inſtruction, and hated his correction, hee ſhall then laugh at their deſtruction, when he ſhall come in flaming fire, rendring vengeance to them that would not know him. And thoſe impenitent ſinners, who like deafe adders haue ſtopped their eares, and will not *heare the voice of this charmer charme he neuer ſo wiſely: neither weeping to him that came mourning, nor dancing to him that came piping*, neither regarding the auſteritie of *Moſes, Iohn Baptiſt*, or the *Prophets*, nor yet the lenitie of *Chriſt and his Apoſtles:* hee ſhall ſtop his eares to them crying *Lord, Lord*, and giue them a *neſcio vos*, becauſe they would not know him. If *S. Iohn, Reuel.* 1. 17. a holy Euangeliſt, fell at the feet of Chriſt

Chriſt as dead, when he beheld him; and *Eſay*, a heauenly Prophet, cried out, *Eſay 6. 5. Woe be to me, for I am of polluted lips*, becauſe hee ſaw the Lord of hoaſts, compaſſed with glorious *Seraphims*: ſhall not the maieſtie of this great God daunt the hearts of the wicked at his appearing, euen more then can be expreſſed? As therefore Chriſt ſaid to the woman of *Samaria*, *If thou diddeſt but know who it is that talketh with thee, it would make thee &c.* ſo we may ſay to all vngodly men, If they would but conſider who ſhal be their Iudge, it would ſtrike a terrour into them, and make them ſue for mercie now whileſt mercie and iudgement meet together, leſt afterward they finde fearfull iudgement without any mercie at all. Let vs therefore *agree with our aduerſarie now whileſt we are in the way*, and make our Iudge our friend by repentance, leſt afterwards he deliuer vs to the deuill, which is the Iayler, and he commit vs to the wicked ſpirits which are tormentors, and ſo we be put in hell, that fearfull priſon,

ſon, from whence there is no deliuerie.

But as in *Sampſons* lyon there was honie, ſo in this bitter there is much ſweetneſſe: for it muſt needs afford matter of great comfort to the godly, when they ſhall conſider, that he ſhall bee their iudge, who is their head, their elder brother, and they his members, he ſhall iudge vs, who came to ſaue vs, who gaue himſelfe a ranſome for vs, and ſhed his blood for our ſinnes; who hath ſecretly granted vs an eternall kingdome in our election, openly promiſed it in our vocation, ſealed it to vs in our iuſtification, and ſhall come to giue vs poſſeſſion, in our glorification, when hee ſhall ſay, *come ye bleſſed, take poſſeſſion of that kingdome, which with the price of my blood I haue purchaſed for you:* ſo that we may ſafely ſing: we belieue that thou *ô Chriſt ſhall come to be our iudge, wherfore we pray thee help thy ſeruants whom thou haſt redeemed with thy precious blood.* he is our Prince, *& quomodo Princeps populum ſuum perderet?* he is our head, *& quomodo caput membra*

Te Deum.

Pater ei iudicium dedit, vt conſcientijs ſuorum conſulat, terrore iudicij trepidū.

bra ſua diſſiparet? he is our patron, & *quomodo patronus clientes ſuos condemnaret?* ſaith *Caluin.* No man, ſaith *Paul, euer hated his owne fleſh,* now we are fleſh of his fleſh, and bone of his bone, vnited vnto him by the mediation of the manhood, therefore hee muſt needs loue vs, and cheriſh vs, and giue vs his kingdom. When I am aſcended, ſaith Chriſt, *I will draw all men after me:* and good reaſon, for he is gone to prepare a kingdom for vs, and the *head* and the *members* muſt needs be together: if the head be aboue the water, the members will quickly follow after. This made *Paul* to breake out into that earneſt exclamation, that did euen amaze him: challenging all the world to anſwer him, ſaying, *what can any man obiect to theſe things?* viz: *if God be with vs who can be againſt vs? who hath not ſpared his owne Sonne, but hath giuen him to death for vs all, how then can it be, that he ſhould not with him giue vs all things? & cùm dicit omnia, includit vniuerſa, excludit nulla,* no not his kingdome: but the Apoſtle goeth on ſaying,

Ioh. 12.32.

Rom. 8.31.

ing, *who can lay any thing to the charge of Gods choſen? it is Chriſt which iuſtifieth, who then &c.* which maketh him conclude *verſe* 38. that nothing can ſeparate vs from Chriſt Ieſus our Lord. Wherefore let vs alwaies, but more eſpecially, at the houre of death comfort our ſelues in the remembrance of theſe things, and reioyce when the day of our redemption draweth nigh: becauſe it ſhall be to vs *a day of refreſhing*, when all teares Act. 3.19. ſhall be wiped from our eyes, and ſorrow from our hearts: when the crowne of pure gold ſhall be ſet vpon our heads, which Chriſt the righteous Iudge ſhall giue to thoſe that *loue* 2 Tim. 4. *his comming*: and waite for the ſame, *as a thing to be deſired of all nations*: for Hag. 2. 8. then Chriſt ſhall take vs by the hand, and bring vs into a poſſeſſion of his his kingdom, ſaying, *come ye bleſſed.*

Let the wicked like ſlaues and ſeruants feare and tremble, at the remembrance hereof, that Chriſt ſhall be their angry iudge to pronounce their condemnation: let him be to them a Lyon to terrifie, but to vs a

Lambe

Lambe to comfort: let vs triumph with holy *Iob* saying, *behold the Almightie shall witnesse for me, though mine aduersarie the deuill should write a booke against me*: and to say with confidence, with *Paul*, I desire to be *loosed* that so I may be with *Christ, my Sauiour*. For hee that hath *Steuens* eyes to looke by faith into heauen, to *see Iesus Christ sitting at the right hand of his Father* ready to come to iudgement, will haue likewise, the *Saints* tongues to cry, *come Lord Iesus, come quickly*.

Amen.

Iob 31. 35.

Saint Pauls

TRVMPET

founding an Alarme

to IVDGMENT.

WHICH SHEWETH

in the ſecond place, where-*fore all men are ſummoned to*

appeare before Chriſts

TRIBVNALL.

viz. 2. Cor. 5. 10.

That euery man may receiue the things that are done in his bodie, &c.

GREG. moral.

Præſentis temporis ita agenda eſt lætitia, vt amaritudo ſequentis iudicij nunquam recedat è memoria.

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1615.

To the worthy and learned Knight, Sir CHARLES CAVENDISH.

SIR,

MY *earnest desire of that euerlasting good which I wish vnto your soule hath made me thus bold to cast this mite into your treasurie: which is, as a sparke of that flame, of my hearty affection towards you, which your loue to learning and religion, and speciall fauour to me, hath kindled in my breast. Which dutifull affection, I could no better shew, (now since my tongue by reason of distance of place cannot reach vnto you, as it was wont,) then by writing to bestow on you according to my poore talent, this small* spirituall gift. Rom. 1. 11.

Fishers of men must haue baits for

both ſenſes, the eye and the eare: Chriſts ſheepheards muſt feed with his threefold Paſce: 1. verbo. 2. exemplo. 3. Ioh.21.15.16. ſcripto; *and ſatietie in this kinde is an eaſie burden. As therefore your learned diſcourſes haue bettered my underſtanding in knowledge, ſo in lieu of thankefulneſſe I am deſirous to ſtirre vp your deuotion and zeale, by giuing you an* Item *of that ſtrict account which God will ſhortly take: which if it mooue not your affection, it is becauſe this ſtring is ſo harſhly touched by me. And ſo combining you two in theſe treatiſes, whom loue hath ſo neerly vnited, in all humble manner, I offer it vnto you, as the preſent which* Iacob *ſent to* Ioſeph *from* Canaan, Gen.43.11. *to more plentifull Egypt, not as ſupplements of your want, but as pledges of my dutifull affection: and withall, I offer vp my beſt wiſhes vnto God, for his ſpirituall and temporall bleſſings vpon your ſelfe, your vertuous Lady, and hopefull poſteritie.*

Your Worſhips in all dutie,

NATH: BOWND.

2 Cor. 5. 10.

That euery man may receiue the things which are done in his body, according to those things which he hath done, whether it be good or euill.

THis latter part of the verse, containeth in it the maine end, and drift of Gods determinate counsell, in appointing vnto all men, a day of appearance before his iudgement seat, which is, that those who in this life haue not receiued according to their works, might haue a better reckoning, when at Gods hand they shall receiue according to those things done in their bodies, *whether good or euill.*

In which words I haue obſerued, firſt, *the ſtipend* that euery one ſhall receiue at the laſt day, which is twofold, *good* or *bad*, hell or heauen, ioy or paine.

Secondly, *the rule or direction* of Gods iuſt proceeding in this diuine retribution, which is the actions of men, which are twofold, *good* or *bad*: *according to thoſe things that euery man hath done, according to that hee ſhall receiue.*

ἕκαστος. And whereas the Apoſtle ſaith, *euery one ſhall receiue* without exception of any, this ſheweth the generall extent, and vniuerſall latitude of this act of God, extending it ſelfe to all men that euer were, are, or ſhall be: for as in the former part all muſt appeare without exception, ſo here all muſt receiue of what eſtate, place, and condition ſoeuer: ſo that no man muſt deceiue himſelfe in his ſinne in dreaming that hee can inuent any ſlight or ſhift, to eſcape Gods diuine cenſure at the laſt day: Euen the Angels that were farre more glorious creatures then wee are, ſeeing they

kept not their first estate, but fell away from their habitation, they are reserued in *euerlasting chaines vnder darkenesse*, vnto the *iudgement of the last day.* Iude

And if God would not spare them, being indued with a diuine nature, and seated in paradice, but thrust many a thousand of them into hell for that one sinne of theirs, which was but in thought as the Diuines thinke, then how shall we men euer thinke to escape. And that mighty man of sinne euen *Antichrist* himselfe, who now sitteth in the temple as God, and exalteth himselfe aboue all that is called God or worshipped, shalbe reuealed, whom the Lord shall consume with the *spirit of his mouth*, and abolish with the brightnes of his comming, for saith *Daniel*, *I beheld till the beast was slaine, and his body destroyed, and giuen to the burning*: for he that is now iudged of no man, and must not (as his parasits please to say) when hee leades troupes of soules with him into hell, be examined why he doth so, shall not bee Dan. 7. 11.

exempted from receiuing his due wages at Gods generall Aſſiſes. And this ſheweth vnto vs, that God hath an infinite treaſurie both of rewards and puniſhments, and that he is an vnemptiable fountaine of goodnes, that can neuer be drawne drie, his rewarding one doth not diſinable him from requiting another; Wee neede not ſay to him as *Eſau* to *Iſaac*, haſt thou neuer a bleſſing more? for *God the rewarder, is the reward* Gen. 15.1. able to ſatisfie infinite worlds. And his iuſtice being as infinite as his mercie, cannot but furniſh him with like varietie of iudgement, that as in heauen he hath diuers manſhions for diuers Saints: ſo in hell he hath many dungeons for many miſcreants, and reprobates, as his coffers are full of precious pearles, ſo his quiuer of peſtilent arrowes, ſo that wee neede not feare of our *Iehoua*, which the Heathen did of their *Iupiter*; that if as often as men ſinne, the thunderbolts ſhould flie, hee would quickly be vnfurniſhed. For God will giue to euery one as he hath deſerued. And howſo-

howſoeuer many times in our earthly proceedings, the ſeat of iudgement is not free from corruption, *the wiſe man ſaw wickedneſſe in the place of iudgement.* Whereby men in more eminent places, either for fauour or friendſhip, eſcape the cenſure of the law: making it either a *dead letter*, only then able to kill or giue life, when it hath receiued life, by a wreſted interpretation: or a *noſe of waxe*; to turne about at their pleaſure: or a *ſpiders webbe* to intangle only the leſſer flies, yet at the laſt generall iudgement euery one ſhall receiue, for we ſhall then haue to doe with God, whom we can no waies deceiue, who is a moſt ſincere vncorrupt iudge, who as *Auguſtine* ſaith, *will not becorrupted with bribes, nor ouercome by intreaty.* It is good wiſedome therefore, that ſeeing euery one ſhall receiue, and none can eſcape, to contriue before hand, that we may bee of the number of them that ſhall receiue a bleſſing not a curſe, eternall life which is the gift of God, not eternall death the wages

Eccleſ. 3. 16.

Deut. 10. 17. *Qui nec gratia præuenitri, nec miſericordia flecti, ne pecunia corrumpi nec pœnitentia mitigari poteſt.*

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of ſinne: And to follow the exhortation of *Moſes*, behold I call God to witneſſe I haue ſet before you this day *good* and *euill*, *life* and *death*, *bleſſing* and *curſing*, choſe therefore thoſe things that are good, that you may liue in the kingdome of heauen for euermore.

κομισηται

Againe wee muſt all appeare (ἵνα κομισηται *vt reportet, vt referat vel auferat*) that euery one may not only receiue, but carry away and lay vp as his owne, either good or bad: for the godly ſhall receiue the ſentence of life, and the wicked the ſentence of death heere, and that the one ſhall carry with them into heauen, and the other into hell as their portion to ſticke by them for euer: ſo that the kingdome of heauen, that Chriſt hath prepared for vs, is not ſuch a poſſeſſion that wee ſhall haue for a time, and then be depriued of it, but we ſhalbe as ſure of it as of any thing that is giuen vs, which we receiue and carry away to lay vp as our owne: It is an inheritance incorruptible, immortall, and vndefiled, which fadeth

not

not away, that God hath reſerued for vs in the kingdome of heauen; there is no *moth to deuoure, no ruſt to corrupt, no theife to digge through and ſteale away our heauenly treaſure.* God who promiſeth *life, glorie, ioy,* a *crown, ſaluation,* an *inheritance* to the godly, telleth vs that this life is euerlaſting, this glory is eternall, this ioy is permanent, the crowne neuer fadeth, the ſaluation is perdurable, the inheritance immortall, the habitation perpetuall; So that as the ioyes of heauen are ſo great that no tongue can expreſſe them, ſo they are ſo permanent that no time can conſume thē, ſo that the ending of our ioy neede not any waies trouble vs. And hell that is prepared for the wicked is no mutable eſtate that they can leaue at their pleaſure, *ab inferis nulla redēptio,* there is a great *Gulfe and thoſe that would come thence cannot,* if they would neuer ſo faine: when this dore is once locked, and the key turned, it ſhall neuer be opened, and vnleſſe we take heede that wee neuer come into hell, the deuils will be ſure wee

ſhall

ſhall neuer come thence, ſo that euery one ſhall appeare, ἵνα κομίσηται that hee may receiue as his portion for euer, either *good*, or *bad*.

1. εἴτε ἀγαθὸν.
2. εἴτε κακὸν.

Now the method and order which our Apoſtle heere vſeth in this diuine retribution, that ſhall be at the laſt day, is that *firſt good ſhall be giuen to the godly, and then bad ſhall be rendred to the wicked:* for we muſt all appeare that we may all receiue *good* or *bad*; not *bad* firſt, and then *good*, for the ſentence ſhall firſt paſſe for the godly to abſolue them, and then the curſe ſhall be denounced againſt the wicked to condemne them. For when God ſummons all the world, he cals *his Saints firſt*: and *wee* (ſaith the Apoſtle) *that are dead in Chriſt*, (by whom wee ſhall be made aliue) *ſhall riſe firſt*. Neither is this a curious obſeruation of a young inuention, but it is warranted by the word of God: for in that large deſcription of the generall iudgement, we reade firſt of the vocation of the godly, and afterwards of the reiection of the wicked; *Come you bleſſed*, and, *Goe you curſed*.

Pſal. 50.
1. Theſſ. 4.
Matth. 25.
Ioh. 5. 29.

And

And this, as it is well obſerued by a learned man of our time, ſheweth that God is ready to ſhew mercie, and ſlow to wrath, deferring the execution of his diſpleaſure as long as he can, firſt acquiting, then condemning. And it ſerueth likewiſe to increaſe the torments of the wicked and damned ghoſts in hell, to ſee *Abraham*, *Iſaac*, and *Iacob*, and all the godly, whom they all their life time maliciouſly hated, to be receiued into euerlaſting tabernacles, and to receiue that good that is laid vp for them, and themſelues to be ſhut out, and ſwallowed vp quicke of hell, neuer to enioy any thing but that bad which their ſins haue deſerued. It was as great a torment for *Diues* to ſee *Lazarus* in the boſome of *Abraham*, as it was a griefe for *Adam* when he was baniſhed the garden, to be placed on the other ſide of Paradiſe, where the ſight of that hee loſt could not but torment him : and what the eie ſees, the heart grieues. And it ſhall make the wicked weepe, and waile, and gnaſh their teeth, to ſee

Perk. in ſymb.

Tardo gradu ad vindictam procedit ira diuina.

Acriùs dolebũt impij videntes quid boni amiſerint, & pij magis lætabuntur conſiderantes quid mali euaſerint. Bern.

Stella in Luc.

Abraham,

Luc.13.28. *Abraham*, *Isaac*, and *Iacob* in the kingdome of heauen, and themselues to be shut out for euer. So the Psalmists saying shall be verified in the wicked: *The vngodly shall see it, and it shall grieue him: he shall gnash with his teeth, and consume away; the desire of the vngodly shall perish*: Psal. 112.10. And it must be so, or else how could Christ say, those that haue followed mee in the regeneration, *shall sit vpon* 12. *seats, and iudge the* 12. *tribes?* or *Paul* say, 1. *Cor.* 6.2. Know you not that we shall iudge the world? For being first absolued, we shall sit with Christ, *tanquam assessores*, as it were fellow-Iustices, to approue the iust condemnation of the wicked.

εἴτε ἀγαθὸν. εἴτε κακὸν. And so I come vnto the stipend and reward that euery one shall receiue, laid downe in the last words of this verse, called by the two generall names of *good*, or *bad*: I say, good, or bad, *disiunctim* seuerally, not good and bad, *coniunctim* iointly: for all things that are laid vp in heauen for the godly, are *good*, the best things, nay better things then can be imagi-

τὰ καλίστα. ned,

ned, are thoſe that God hath prepared for them that ſerue him : and whatſoeuer ſhall befall the wicked in hell, is no better then that which is ſtarke naught, without the leaſt mixture of any good. In heauen (ſaith *S. Auguſtine*) there is *ioy beyond all ioy, pleaſure without paine, life without death, any thing that is good without any thing that is euill.* The Saints whoſe robes are waſhed in the bloud of the Lambe, ſhall haue *no more hunger, nor thirſt*, nor euill. And though nothing be ſooner drie then a *teare*, yet all teares ſhall be wiped away from their eies, and he that telleth the fleetings of his ſeruants, and bottelleth them vp, ſhal then haue no more tears to put into his bottell. And hell, which is the place of torments, hath rare and exquiſite euils and puniſhments, that haue nothing to ſweeten them either in ſenſe or hope. The leaſt that can be ſaid of them, is that which *Paul* ſaith heere, that they are bad, without any good at all. *Dines* in hell, being not in one, but in many torments, euen in the midſt of ſcorching

τὸ κακὸν. Sol. c. 35. Apoc. Pſal 56. *Minima pœn maior maxim quæ fingi pote*

ching flames, cannot there obtaine ſo much fauour, as to haue *guttulam aquæ*, the leaſt drop of water, though he would giue the whole world for it, to coole the tip of his tongue in tormenting heat, that burnt both body and ſoule. He did not ſue for redemption; that was impoſſible: nor for riuers, or veſſels full, to refreſh himſelfe with, at ſeuerall times: but hee cals for *one drop of water*, euen ſo much as would ſticke to the top of ones finger; and God, *who heareth his ſeruants before they call, and euen in iudgement remembreth mercy*, denies this requeſt, to ſhew that in hell there is not one drop of comfort, but that it is like the Prophets booke, that within and without was written with nothing but *lamentations and woes*. God (as it is well obſerued by one) hath three houſes: heauen for ioy, where there is *omne bonum, & nihil prater bonum*; hell for paine, where there is *omne malum, & nihil prater malum*; earth for both, where theſe two extremes meet, where (as *Bern.* ſpeaketh) *we are ſo nouriſhed with Gods comforts,*

Eſcimur hic patimur.

comforts, as that wee are nurtured with his croſſes. The happieſt man that euer was, hath ſometime complained of ſomewhat: and as *Chryſoſtome* ſaith ſweetly, *the life of a Chriſtian is like a mixed web, wrought of trouble and comfort*; which two threeds reach from the cradle to the graue: but then they enter into their maſters ioy, *and no trouble* (as the Wiſe man ſpeaketh) *ſhall any more touch the righteous ſoule.*

De aduerſis & proſperis vitam ſanctorum contexuit Deus. Chryſ. in Matt. Wiſd. 3.1.

Indeed in this life as long as the tares grow with the corne, the Sunne ariſeth vpon the tares as well as vpon the wheat, and the raine deſcendeth vpon the weeds as well as on the good hearbs, and good and bad in moſt outward things befall all alike; but when the great husband-man, the Lord of the harueſt, ſhall ſend forth his Angels to gather his elect, from the fowre corners of the world, all thoſe that haue been good trees of righteouſneſſe, bringing forth plentifull fruit in holineſſe, ſhall be caried into his barne, where they ſhall be in reſt, free from all ſtormes and tempeſts for euermore, and thoſe that are

tares

tares and chaffe, and corrupt trees bearing no fruit, or bad fruit, ſhall be bound vp in *ſheaues and faggots to be alwayes burning in vnquencheable fire.* And though it cannot be denied but that in the kingdom of heauen there is an *inequalitie of glory*, for there is one glory of the Sunne, and one glorie of the Moone, and one glory of the Starres, *ſo that one ſtarre diffreth from another in glory, and ſo ſhall it be in the reſurrection:* yet we muſt needs grant that whatſoeuer is in heauen is good and glorious without the leaſt mixture of bad at all. And though one puniſhment be greater and leſſer then another, (for ſome ſhall be *beaten with many ſtripes, and it ſhall be eaſier for Sodome and Gomorrah then for* Mat. 11.24. *Capernaum*) yet ſtill it is a puniſhment, *gradus non mutat eſſentiam*, the degree of compariſon doth not alter the eſſence, ſo that whatſoeuer ſhall befall the godly is good and a bleſſing: and whatſoeuer ſhall betide the wicked in hell is bad and a curſe: according to the Apoſtles ſaying, wee muſt all appeare that we may receiue

εἴτε ἀγαθὸν, εἴτε κακὸν, either good or bad.

It now remaineth that hauing giuen you a ſmall taſte of that *good* which the righteous ſhall receiue at the laſt day, I ſhould ſtirre vp your deuotions a little to long after this good land, by deſcribing the ſame vnto you in liuely colours according to the excellencie thereof: *ſed hic manum de tabula*, it is too bright an obiect for any mortall eye to behold: for as the heauenly bodies cannot be ſeene vntill the Sunne be ſet; ſo the celeſtiall ioy cannot be gazed on till the ſunne of our life be downe. It is a myſterie that hath a vaile before it, that cannot be remooued; it is ſuch a weight of glory as cannot enter into vs, wee muſt enter into it. It is a thing to be wondred at but not to be comprehended. *Facilius eſt dicere quid non ſit, quàm quid ſit*, an eaſier matter it is, to tell what it is not, then what it is: *and negatiue knowledge is but a kinde of ignorance.* If a man ſhould trauell all his life, in vnfolding

ἀγαθὸν.

Intra in gaudium Domini.

ἀγαθὸν quaſi ἀγαστὸν.

the hidden matters therein contained, he could but lead you with *Moſes* to the top of mount *Piſgah* from whence you might haue a glimmering of it a farre of, and ſee it as the man in the Goſpell, who *ſaw men walking like trees*, or with *Ioſhua* bring you one cluſter of grapes from thence, or with *Iohn the Diuine*, ſhadow out vnto you, the outſide of this heauenly pallace, by telling you, that the walles are made of *precious ſtones*, the *pauements of gold*, the *gates of pearles*, *&c.* but the inſide thereof *Iohn* could not ſee, *effugit omnem ſenſum, atq; omnem ſermonem humanum excedit*, no imagination can conceiue, no vnderſtanding can comprehend that vnſpeakable waight of glory which God hath laid vp for thoſe that feare him, *nemo ſcit niſi qui accipit*, it is hidden *mannah*, which no man knoweth but hee that hath it: wee may beleeue Saint *Pauls* experience herein, who being rapte vp into the third heauens, *heard words not poſſible for any man to vtter*, ſo that when

Mar. 8. 24.

Reu. 21.

Chryſoſt.

2 Cor. 12.

when we haue gone as farre as we can herein, euen to our vttermoſt *Non vltra*, wee muſt come backe to *Pauls* concluſion, *neither eye hath ſeene, nor eare hath heard, nor can it enter into mans heart to conceiue what are thoſe good things that God hath laid vp for them that feare him*: A ſtrange gradation, for ſome eyes haue ſeen many wonderfull things, and it may be we haue heard more, & could conceiue greater, things impoſſible, almoſt infinite, but God who is able to doe exceeding abundantly aboue all that we *can aske or thinke*, hath laid vp for thoſe that feare him, ſuch good things as neither *eye hath ſeene, nor eare &c.* this is Gods promiſe, and as S. *Baſil* obſerueth, he alwaies *performeth more then he promiſeth*. I will begin and end this point, with the diuine meditation of that deuout Father Saint Auguſtine: *If thou ô Lord*, ſaith he, *for this vile body of ours giueſt vs ſo great benefits by the miniſtry of all thy creatures, how great are thoſe things which thou haſt prepared for vs in our country,*

1 Cor. 2 9.

Deus ſemper maiora tribuit quàm promittit. Baſil. Hexam.

where we ſhall thee face to face? If our ioy in this life be vnſpeakable, what ſhall our happineſſe be in the kingdome of heauen? If our *priſon* be ſo good, what ſhall our *pallace* bee? If thy enemies receiue ſo much good at thy hands in this world, what ſhall thy friends receiue in the world to come? If we finde ſo great ſolace in the vale of teares, what ſhall we haue in that paradice of pleaſure? Thou ô Lord art a good God, and as there is no end of thy goodneſſe, nor meaſure of thy greatneſſe, ſo there is neither end, meaſure, nor number of thy rewards laid vp for them that feare thee. *Quid dicam neſcio*, ſaith the ſame Father, *ſed Deus habet quod exhibeat*: I know not what to ſay more, but I am ſure God hath ſufficient to beſtow, which if we ſeeke for by honoring him here, he will be pleaſed to beſtow by glorifying vs hereafter, when he ſhall giue vnto vs *good things* according to that *good* which we haue done in our *bodies*.

Aug. in Ichan.

Now on the other ſide; the *bad* that

τὸ κακὸν.

that ſhall befall the wicked at the laſt day, and follow them as a reward of their works, is that vnſpeakable, miſerable, and beyond meaſure horrible condition of the reprobate and damned ghoſts in hell fire, which the Scripture according to our weake vnderſtanding, hath ſhadowed out by puniſhments and torments in this life, calling it *ignominie*, *confuſion*, *horror*, and *anguiſh*, a gnawing *worme*, alwaies gnawing and byting, yet neuer quite conſuming, the gripings whereof none know, but thoſe who haue been tortured with a guilty conſcience, for as from the putrefaction of the bodie, there breeds a worme that conſumes it: ſo from the ſoule putrified in ſinne, commeth *a worme of conſcience* which vexeth with continuall anguiſh: And it is called a lake of *fire and brimſtone*, alwaies burning yet neuer quite conſuming, and if our fire created for our comfort hath ſuch power to torment, that a man would not hold his hand in it one houre, to gaine a kingdome, what Iſai. 66. 24.

ſhall we thinke of that infernall fire in which ſoule and bodie ſhall frye eternally?

And it is ſaid to be a *continuall death, death gnaweth vpon them*, which made *Bernard* call it *a liuing death & a dying life*, as though a man were alwaies at the laſt gaſpe, and yet neuer like to die; and if it be ſuch paine to die, how terrible will it be to be alwaies dying? and if the mortifying of one member be able to procure diſtraction, euen the paine of one tooth, then what ſhall the continuall ſtabbing and killing of body and ſoule be? And it is called *vtter darkeneſſe, the blacknes of darknes*, which is moſt vncomfortable, where there is weeping and wailing and gnaſhing of teeth; and as old *Latimer* ſaid, there is but heauie cheere, where weeping and wailing is ſerued vp in the firſt courſe, and gnaſhing of teeth in the ſecond, which are two ſtrange effects of a ſtrange fire, weeping being referred to extreame burning, as is to be ſeen in one that hath eaten hotte meat,

Pſal.49.14. *Horreo incidere in manus mortis viuentis & vitæ morientis. Bern. de conſid. ad Eugen. li.15.*

ὁ ζόφος τῦ σκότους. Iud.13.

meate, who preſently ſheds teares: and gnaſhing of teeth commeth from extreame cold. In which kinde of torture if a tender heart, ſhould ſee but a dog tormented it would moue compaſſion: And the nature hereof is yet further deſcribed vnto vs, by the Etymologie of thoſe names that are aſcribed vnto it, for though names are no definitions, yet they may as it were hold the candle, and giue light vnto the nature of things: for the Hebrewes call it *Gehenna* the valley of *Hinnon* a place nigh *Hieruſalem* where they offered their children to *Moloch*, which was likewiſe called *topheth*, becauſe then they plaied vpon timbrels that the hideous noiſe, and ſhrikes, which the burnt infant made, might not be heard; which was alſo a draught and receptacle of dunge and filth. And *Sheol* a great ditch or dungeon, where the wicked ſhall be impriſoned, and therefore it is called the lake of *Gods wrath*, whither all his anger and indignation naturallie runneth. And *a ſtrange*

A toph tympanum.

Vnde Hell, *Gnic.*

Crematio nem habet non lumen, Greg. mor. l. 9 c. 46.

ſtanding ponde, that continually burneth with fire, and brimſtone, Apoc. 11. Which fire notwithſtanding the ardent flame it ſends out giueth no light, that the wicked in hell might haue no drop of comfort, and therefore the Greekes call it *Hades*, and *ἀνλιον a dungeon whither no beame of the ſunne doth euer come*; which made *Iob* to call it, a *land of darkeneſſe, where is nothing to be ſeene but the ſhadow of death*. And Ταρταρος a place of trouble, where furies and helliſh hagges, are readie to torment, and where is no order but all confuſion, no comfort but all horror: and though this be fearefull to conſider, yet it hath not any liuely repreſentation of miſeries indured by the damned, *Nam par nulla figura Gehennæ*, theſe are but droppes to thoſe viols of Gods wrath, but ſparkes to thoſe flames; but I do not delight my ſelfe in harping long vpon this harſh and vnpleaſing ſtring, and though much might be ſaid in this kinde, yet I had not ſaid thus much, but that the words

ἄδης παρὰ τὸ μὴ ἰδεῖν.

Iob 10. 22.

words of my text did lead me thus farre: and it is better to learne how to auoide it, then what it is.

Now for application of both theſe points, ſeeing the good that the righteous ſhall receiue at Gods hands, is ſo exceeding excellent, that all good that can be imagined is included in the ſame; and the bad that ſhall befall ſinners accompanied with all kinde of croſſes and calamities, and that one of theſe two, ſhall be giuen vs according to thoſe workes, which we haue done in our bodies: It behoueth vs to worke out our ſaluation with feare and trembling, and to reſolue with our ſelues to imploy the reſt of our life in the exerciſes of pietie, deuotion, and holineſſe; And conſidering that this life is but a moment on which eternitie depends, and an anker on which our eternall weale or woe hangs, and is like a ſtratageme in warre, vpon the well or ill managing whereof, it will be well, or ill with vs for euer. It *behoueth vs to haue aſpeciall care of ſuch things as can be*

In ijs rebus magnopere cauendum eſt in quibus penitentia non habet locum.

be done but once, which being once paſt repentance hath no place. And conſidering that euery day, there is but a point, or moment betweene vs and death, and that a very ſmall thing euen a tile on the houſe may ſuddainly ſend vs to that place of torture, from whence no creature in heauen and earth can deliuer vs, it behoueth vs aboue all things to keepe faith and a good conſcience, and whilſt it is called to day to heare Gods voice leaſt at iudgement wee heare the voice of terrour, that *once ſhooke the earth, and ſhall ſhake the hearts of all the wicked*; and to reſolue not to giue reſt vnto our eyes, nor quietneſſe to our minde, vntill we haue cleared our reckonings, and diſcharged our debts, by caſting the burthen of our ſinnes vpon him, that once for all deſcended into hell, that wee might for euer be deliuered out of the ſame. And as Saint *Chryſoſtome* ſaith, *to remember ſometimes the torments of hell*, (which Sathan would neuer haue vs thinke of, leaſt we ſhould feare and auoid

auoide) *as well as to be alwaies doating vpon the pleaſures of heauen*, let vs therefore whilſt we liue go often into hell that we come not thither when we are dead, and euery day deſcend thither by contemplation that at the laſt day wee be not ſent thither by condemnation; that this hearing of the torments of hell may keepe vs from feeling the ſame, vnleſſe with incredulous *Thomas we wil not beleeue before we ſee and feele.* Let thoſe glorious thinges ſpoken of the houſe of God, write the *Selah* of deuotion in our hearts, which *Dauid* doth *Pſal.* 87. 3. And in this reſpect if we were to deſire but one thing at the hands of God all our life, Let it be *Dauids* onely petition, made *Pſal.* 27. 4. *One thing haue I deſired of the Lord which I will require, that I may dwell in the houſe of the Lord all the daies of my life, to behold the beautie of the Lord, and to viſit his temple.* And let the horror of hell torments ſo curbe vs from ſinne, that the kingdome of heauen may ſuffer violence through the

Vtinam vbiq; de Gehenna diſſereretur, non enim ſineret in Gehennã incidiſſe Gehennæ meminiſſe. Chryſoſtom.

the veiwe of the paines of the damned that ſo being led as it were by the right hand, into the kingdome of heauen in full aſſurance to be crowned with that immortall waight of glory, that Chriſt hath prepared for thoſe that feare him, and being terrified from following the pleaſures of ſinne, becauſe that is the way of death, that leadeth vnto hell: we may be led as it were by both the hands, the right and left *directed by loue, corrected by feare*, and drawne with a double coard, to enter in at the ſtraight gate that leadeth to life, where is nothing but *good*, and to eſchew the broad way, that leadeth vnto death where there is nothing but that which is *bad*, euen ſtarke naught. And thus you ſee what the ſtipend and wages is that euery one ſhall receiue at the laſt day. Now the rule and direction of Gods iuſt proceeding, in giuing heauen to the godly, and thruſting the wicked downe to hell, is ſaid here to be the actions of men, their *good* deedes or *bad* deeds, accor-

according to thoſe thinges that they haue done according to them they ſhall receiue : where firſt wee are to conſider the *Relation* , Secondly the *Proportion* of the reward to the worke. Which Relation in reſpect of our bad actions, is abſolute and ſimple, according to the nature of our workes, which comming from depraued nature, are perfectly euill, and doe merit *ex opere operato* eternall death, which the Apoſtle *Paul* to the *Romans* cals the *deſerued wages of ſinne* : and we know that the tenor of the law runneth thus, *becauſe thou haſt not continued in all things written in the booke of the law, to doe them, therefore thou art accurſed.* But becauſe the beſt of our good actions are not without ſome mixture of imperfection, like good liquor that commeth out of a fuſtie veſſel, therefore the relation betweene them and the reward that followeth them, is not without limitation & condition, which maketh the Apoſtle not to ſay heere, we ſhall receiue *propter ea quæ fecimus,*

πρὸς ἃ ἔπαξεν τοῦτα κωμιζηται.

Rom.6.23. τὰ ὀψώνια τῆς ἁμαρτίας θάνατος.

fecimus, making them the materiall meritorious cauſe of life, but *ſecundum ea*, according to the good done, which good deeds God is pleaſed to reward with a crowne of glorie, not of debt or deſert, (for *Paul* who had experience of both, ſaith, *All the ſufferings of this world are not worthy of that glorie that ſhall be reuealed*:) but of grace and mercie, for eternall life is the free gift of Gods grace, and if it be of grace, then not of workes: *For grace is not grace in any ſort, if it be not free in euery ſort.* For though wee beleeue our good workes ſhall be rewarded both heere and heereafter farre beyond their worth, (for *hee that hath giuen but a cup of cold water, ſhall haue giuen him a crowne of glorie*) yet wee doe not hold, that this reward is giuen for the merit or deſert of the worke abſolutely, for what proportion hath a cup of water to eternall life? but for and through the mercie of our moſt liberall rewarder, who will fulfill his promiſe made to vs in Chriſt, that *our labour in the Lord*

Gratia non erit gratia vllo modo, niſi ſit gratuita omni modo. Aug. cont. Pel.

Lord ſhall neuer be in vaine : that if we *feede the hungrie, viſit the ſicke, cloath the naked*, and doe the workes of mercie, wee ſhall receiue the reward of the righteous, according to our workes, though not for our workes; for good workes *they are the way to the kingdome, not the cauſe of the crowne*, and God in rewarding them *crowneth his owne gifts, not our merits*, according to that of *Dauid, He crowneth vs with compaſſion and louing kindneſſe*, and as Saint *Baſil* ſaith, eternall life is reſerued for them that haue ſtriuen lawfully in this life, *not for the merits of their doings, but vpon the grace of his bounteous goodneſſe, in whom wee truſted:* for that God giues grace, it is his mercie; that wee vſe the ſame well, it is his mercie; that hee rewards our good vſing, it is alſo his mercie: ſo that the beſt may ſay with *Paul, By the grace of God I am that I am, and his grace which is in mee, was not in vaine : but I laboured more abundantly then they all; yet not I, but the grace of God that is with me.*

Deus coronat dona ſua, non merita noſtra. Pſal. 103. 4.

Baſil. in Pſal. 114.

1. Cor. 15. 10.

me. This is a doctrine which though the Papists for their pride in their disputations will hardly allow, carping at this and such like places of Scripture, yet at the last houre in their priuate deuotions, when they see they must appeare in Gods presence, before whom the *Cherubins* hide their faces, and in whose sight the Angels integritie is impure, whom *Dauid* a man after Gods owne heart, desires *not to enter into iudgment with him*, they flie from themselues to a Psalme of mercy, (though they are loth to open that gap that lets out their reuenewes) saying, looke vpon me ô Lord, but *through thy Sonne, that thy iustice passing through his blood, it may be gentle and full of mercy, before it commeth to me:* and *Anselme* Archbishop of Canterbury confesseth often in his meditations, that all his life was either *vnprofitable or damnable*, which makes him to conclude, *what is to be done in our whole life, but that we lament for the sinnes of our whole life?* And *Bellarmine* the pillar of the Romish

Chem. loc. com. tit. Just.

Psal. 143. 2.

Stella in Luc.

Quid ergo restat ô peccator, nisi vt totâ vita tuâ deplores vitã tuam? vt Chem. de peccato orig.

miſh Church, hauing a long time trauelled in the point of iuſtification, at laſt commeth to this concluſion, *by reaſon of the vncertaintie of a mans owne righteouſneſſe, and for feare of vaine-glory, it is the ſafeſt way to repoſe our whole confidence in the ſole mercy and goodneſſe of God*; and he giues the reaſon, becauſe no man without reuelation can be ſure he hath true merits, or that he ſhall perſeuere therein: and nothing is eaſier than to be tempted with the pride of his own good works.

de Iuſt. lib. 5. Propter incertitudinem propriæ iuſtitiæ, & periculũ inanis gloriæ, tutiſſimũ eſt totam fiduciam in ſola Dei miſericordia reponere.

I will conclude this point of the relation between the reward and the worke with the ſaying of the holy man Iob. *If I haue done wickedly thou wilt not hold me guiltleſſe, and woe vnto me, if I haue none but my ſelfe: If I haue done righteouſly, I will not lift vp my head being full of confuſion*, for the God of mercy, as it is in the ſecond Commandement, muſt ſhew mercy to them that loue him, and keepe his commandements: and the beſt muſt ſay with *Iacob*, Gen. 32. 10. *the leaſt of*

Relatio abſoluta.
Relatio conditionalis.

theſe mercies I am not worthy of: as *Nehemiah* deſired his good deeds might bee remembred *with forgiueneſſe*, and the defects of them to bee *pardoned with Gods mercy:* For as *Aaron* Exod. 28.36 had a plate of gold on his miter, on which the *iniquities of the offerings* of the children of Iſrael muſt be laid: ſo Chriſt Ieſus, Apoc. 8.4. hath a cenſor, with the ſweet odour whereof, the very *prayers of the Saints* muſt be perfumed, elſe there will not be ſo much as a conditionall relation between the worke and the reward.

Secondly, whereas the Apoſtle ſaith, God will giue vnto euery man according to his workes, κατὰ τὰ, intimates that as there is a *relation* ſo likewiſe a *proportion* between the reward & the worke, both in our good deedes and bad deeds, for though the eſſentiall glorie of all the elect be equall, for all ſhall haue a fulneſſe of glorie, vntill it runne ouer: yet the accidentall glorie ſhalbe vnequal, ſome ſhall haue more ſome leſſe, that as their labours differ in goodneſſe

κατὰ τὰ

ſo

ſo ſhall their rewards in greatnes, for God will giue iuſtice in waight, and execute iudgement in meaſure. Now mens labours differ three waies, 1 *In kinde*, 2 *Quantitie*, 3 *And qualitie*. *In kinde* for ſome are more ſome leſſe noble, as to heale the maladies of the ſoule, is more excellent then to cure the infirmities of the body, by how much the ſoule ſurpaſſeth the body, or goods: and if men were as ſenſible of their ſoules as they are carefull for their bodies and goods, they would regard them better that *watch ouer their ſoules for their workes ſake*; but howſoeuer, their reward is with the Lord, and they that *turne many vnto righteouſnes* ſhall receiue according to their workes, they *ſhall ſhine as ſtarres*, when as others ſhall be but as the firmament: the elders that rule well ſhall haue *a double honour*, the 12. Apoſtles ſhall haue 12. ſpeciall thrones at the day of iudgement. Thoſe that haue built vp Gods Church militant by ſhedding their blood, and ſuffering martirdome, Daniel. 12. 3.

ſhall be pillars in the Church triumphant. The ſecond difference is in *qualitie*, ſome are done with more, ſome with leſſe zeale, ſome doe good workes negligently, others vſe greater care and conſcience, and the manner is all in all, ſo that the greater care and conſcience the greater reward, for the end ſhall be according to the worke, and as *Paul* ſaith, *euery man ſhall receiue his wages according to his labour*. The third difference is in *quantitie*, for ſome labour but an hower, others beare the heate and burthen of the day, and according to the greatneſſe, and ſmalneſſe of their paines they ſhall haue a greater or a leſſer reward, for he that ſoweth ſparingly ſhall reape ſparingly, and hee that ſoweth liberally ſhal reape plentifully, the harueſt is proportionated to the ſeede time, hee that laboured till hee had gained ten talents was made Ruler of ten Citties, and hee that had taken leſſe paines and gained but fiue, was made Ruler but of fiue Citties. So that wee ſhall at the laſt

1 Cor. 3. 8.

laſt day receiue good things at Gods hands according to the *kind, quantity, and qualitie* of thoſe good thinges which we haue done.

And to follow our Apoſtle a little further, the iuſt iudge of heauen and earth, will likewiſe extend his diſtributiue iuſtice vnto ſinners, in puniſhing their ſinnes according to their *kinde*, fitting and *proportionating* puniſhment anſwerable to their tranſgreſſions, for he will giue vnto euery one *according to that which hee hath done in his bodie euill as well as good.* For as *Gregorie* obſerueth *iuxta modũ culpæ, pœna diſtinguitur & ſecundum modum criminis vnuſquiſque damnatus in inferno cruciabitur*, as was the ſinne ſo ſhall the puniſhment be: ſo that in the ſinne wee may read the puniſhment. *Babilon* in the *Reuelation* is condemned to ſo many ſorrowes as ſhee had pleaſures, looke how farre ſhee waded in ſinne, ſo low ſhe muſt ſinke in paine. So *Dues* that would not giue *Lazarus* a crumme of bread to ſlacke his hunger, cannot haue a Reu. 18. 7.

drop of water with much begging to quench his thirſt, *minima negauit, & ad minima petenda productus eſt*: the ſame meaſure that he did meat to others is met to him, hee ſtopped his eares at the poore mans crie, now hee cries and calls, *and he who heares before we call*, will not hearken vnto him; his eyes that would not pittie poore *Lazarus* are now puniſhed in beholding poore *Lazarus* in *Abrahams* boſome, and ſeeing himſelfe in the mideſt of torments; he that was ſo rich, cannot now intreat a droppe of water; he that ſcorned *Moſes* and the Prophets, and would not be moued by them to repentance, now wiſheth for them, and God as it were meeting with him in this kinde, bids him remember how that as *hee liued heere delicately ſo he muſt remaine there miſerably*; *Oh how righteous art thou ô Lord, in all thy waies, how iuſt in all thy iudgements.* So it is iuſt with God to afflict euery ſence with a particular torment, contrarie to the obiect wherein it delighted, that the *Imagination*

Micas cadentes non dedit quid mirum ſi aquæ guttam non accepit. Chryſoſt. epiſt. 3. ad Cyriac.

Pro. 21.

gination ſhould be affrighted with the apprehenſion of paines preſent and to come: the *memorie* puniſhed with the remembrance of pleaſures paſt, the *vnderſtanding* with the conſideration of happineſſe loſt, and miſerie to come, and with thinking how eaſily they might haue eſcaped that priſon, to which they are now for euer condemned. And if the *eye* hath beene laſciuious that it ſhould behold vglie ſights of Deuils: that the dainty *taſt*, ſhould indure moſt rauenous hunger and thirſt: that the *nice ſmell* ſhould haue poiſonous ſtenches of brimſtone: that all the *ſenſible parts* that haue taken pleaſure in ſin ſhould ſuffer an extream burning. So likwiſe it is iuſt with God that he who knew the will of his Maſter and did it not, becauſe he had much knowledge and little practiſe, ſhould be beaten with many ſtripes: that he who might haue found life, but would not ſeeke it, ſhould ſeeke death and not finde it, ſo hee that wilfully reſiſteth the good motions of Gods ſpirit, and vn- Reuel. 9. 6.

courteouſly contemneth the Lords knocking, either now by this, or at any time by any other exhortation, he ſhall with the fiue fooliſh Virgins knocke and not haue the doore opened, crie and call with teares and wringing of hands, and not be heard: ſo hee that will not haue pitie on *Chriſt* when he calleth in the perſon of the poore aud needie, ſhall not be comforted of God when he lieth vpon his death-bed, vnleſſe God bee more mercifull vnto him then hee is pitifull to himſelfe. So as *S. Iude* ſaith, *he that is a wandring ſtarre, and leades others into the darkneſſe of errour, hath the blackneſſe of darkneſſe reſerued for him for euer*: hee that is a Iudge, and will not imitate God in ſhewing mercie to the penitent offender, but for euery ſmall offence will giue *ſummum ius*, the extremitie of the Law, hee alſo *ſhall haue iudgement without mercie, for iudgement mercileſſe ſhall be to him that ſheweth no mercie.* Laſtly, it ſhall be iuſt with God, to make the drunkard drunke with *the fierce cup*

Prou. 21. 13.

Iude.

of

of his cruell wrath, to make him burne in hell, who hath burnt in luſt; to deſtroy him that loued deſtroying words, lying, curſing, and ſwearing; to fill with plagues his vnſatiable minde, that was alwaies crying *Giue, giue*, and neuer had enough, till his mouth was ſtopped with dirt; to giue them outward darkneſſe, who haue had inward darkneſſe; to treaſure vp wrath for him, that was alwaies treaſuring vp ſin, as the couetous hoards vp bagges; to make the roaring boies to houle in hell; to giue him varietie of plagues, that tooke delight in diuers kinde of ſinnes; to ſend him to the father of lies, who hath cauſed his tongue to be alwaies running on Satans errand; and to ſet on fire that quarrellous tongue, that hath alwaies beene ſowing the ſeeds of diſſention; to cauſe thoſe *Salamandrie* ſpirits to liue in eternall fire, who were neuer better then when they were ſowing the ſeedes of diſcord and diſſention. And thus God the iuſt Iudge will giue vnto euery man according to thoſe

Reu. 10. 14.

Rom. 2.

thoſe things *that hee hath done in his body, whether it be good or bad.* Which points thorowly weighed in an vnderſtanding minde, will be a greater ſpurre to excite vs to holineſſe, and a ſtronger bit and bridle to keepe vs from wickedneſſe, then that fond conceit of popiſh merit.

Hauing thus finiſhed the parts of my text, I ſhould heere conclude: but I loue not to end with a iudgement, and as it were to let my Sunne ſet in a cloud: for to leaue it as a definitiue ſentence, without any clauſe of exception, That euery one ſhall receiue according to that which hee hath done, *is a hard ſaying, and not to be endured*; for *who can ſay his heart is cleare?* nay *who can waſh his hands in innocencie?* and when we haue done all that is commanded, (which no man euer came neere) wee muſt lay our hands vpon our mouthes, and crie, *Serui inutiles ſumus*, wee are vnprofitable ſeruants. That our ſong therefore may with the ſweet ſinger of *Iſrael*, be of *mercie and iudgement*, the

the Law and the Goſpell, wee may qualifie this commination with that caution of repentance, which may fitly be mingled with all legall and euangelicall threats: for the teares of repentance flowing from the agonie of our perplexed ſoules, are able to waſh away all the ſpots and blots of our moſt hainous tranſgreſſions; and the bloud of Chriſt ſprinkled vpon our ſoules, cleanſeth vs from all our ſinnes, and crieth more ſtrongly for mercie and forgiueneſſe, then euer the bloud of *Abel* did for iudgement and vengeance: and therfore though therigour of the law run according to our workes, *Doe this and thou ſhalt liue*, and, *Curſed is he that continueth not in all things written in the booke of the Law to doe them*; yet the caution of repentance mollifieth this ſeueritie, *Repent and beleeue, and thou ſhalt be ſaued*: and that one act of repentance if it bee *right* (marke the condition well, that you be not deceiued) is as powerfull to our ſaluation, as all our ſinnes were to our condem-

condemnation : for as *S. Auguſtine* ſaith, *Gods commandements are kept, where that which is not kept is truly repented of* ; for God eſteemeth that *not done, which afterwards we wiſh had beene vndone* : for God who is truth hath promiſed, that *if the wicked man turne from his ſinne by repentance, none of his ſinnes that hee hath committed ſhall be once ſo much as mentioned againſt him.* Sinne diſcouered by triall, and caſt out by repentance, will neuer condemne vs. It is therefore a golden ſentence, and euer worthie to be written in the tables of our hearts, wherewith wee vſually beginne our publike deuotions, *At what time ſoeuer a ſinner doth repent him of his ſinne from the bottome of his heart, I will put all his wickedneſſe out of my remembrance, ſaith the Lord.* Let vs therefore that haue not liued guiltleſſe, die penitent ; and that haue followed Satan by ſinning, renounce him by repentance : then we ſhall be ſure to eſcape puniſhment, and not receiue euill according to thoſe bad things

Aug. retract.

Ezech. 33. 16.

things which wee haue done. And as by repentance the bill of our ſins is cancelled, whereby wee are freed from hell, and that *euill* which our ſinnes haue deſerued, ſo to goe one ſtep further, and there to ſet downe our reſt, by a working faith in Chriſt, we haue the rich treaſurie of his merits made ours, with the roabes of which righteouſneſſe wee being clothed, may pleade for a reward euen at the barre of Gods iuſtice, for thoſe good things, which wee being in Chriſt, haue done in our bodies, when hee did for vs that which wee could not doe for our ſelues: for *hee that knew no ſinne, was made ſinne for vs, that wee might be made the righteouſneſſe of God in him*; his merits and righteouſneſſe are as truly ours by faith, as our ſinnes for which he ſmarted, were his by imputation: our ſins preſſed him downe to hell, and his merits ſhall aduance vs vp to heauen: hee was clothed with our ragges of miſerie, and wee ſhall be adorned with his robes of glorie. Thus, as

S. Augu-

Quod lex operum minando imperat, lex fidei credendo impetrat.

S. Auguſtine ſaith, *what was required in the Law, is fulfilled in the Goſpell:* and wee need not feare to receiue according to that which wee haue done, ſeeing we ſhall not want righteouſneſſe, till Chriſt wants holineſſe.

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Τῷ Θεῷ δόξα.